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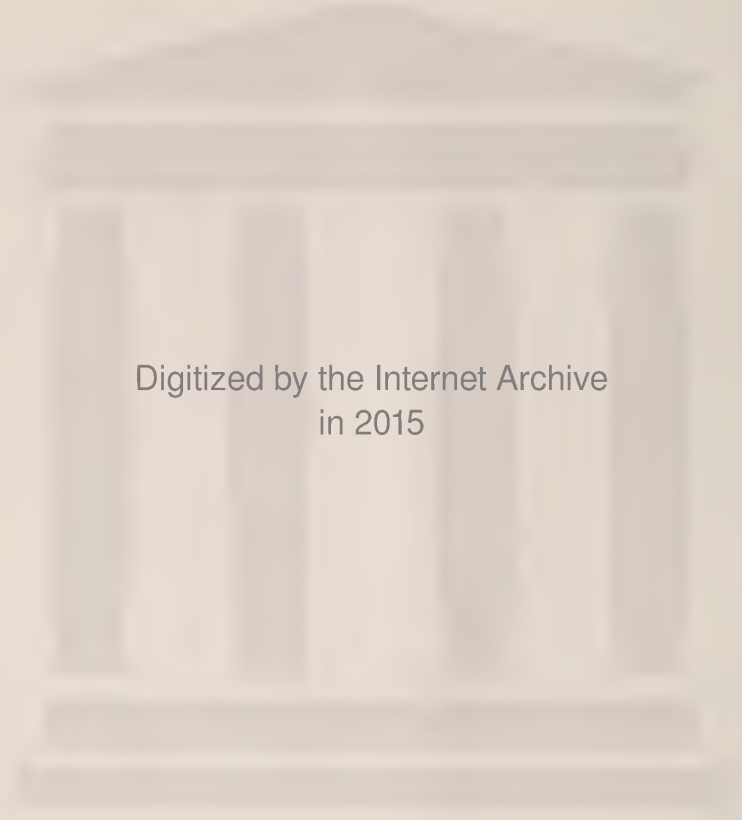
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WOMAN'S WORK FOR WOMAN.

A UNION ILLUSTRATED MAGAZINE

PUBLISHED MONTHLY

BY THE

WOMAN'S FOREIGN MISSIONARY SOCIETIES

OF THE PRESBYTERIAN CHURCH.

VOLUME X.

MISSION HOUSE, 156 FIFTH AVENUE,

NEW YORK.

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WOMAN'S WORK FOR WOMAN.

VOL. X. OCTOBER, 1895. NO. 10.

GOD forbid that I should sin against the Lord from ceasing to pray for you. I. Sam'l 12 : 23.

Pray, pray and contend with the Lord for your sister church, for it would appear that the Lord is about to spier for His scattered sheep in the dark and cloudy day. Oh, that my little heaven were wodset, to redeem the honor of my Lord Jesus among Jews and Gentiles! Let never dew lie upon my branches, and let my poor flower wither at the root, so being Christ were enthroned and His glory advanced in all the world.—*Samuel Rutherford.*

INTERCESSION.

From Mrs. Nurse, Liberia: Pray for us.

From Miss Anna Montgomery, Persia: For more grace.

From Dr. Mary Bradford, Persia: For a consecrated preacher and physician for Ardabil.

From Miss Dale, Persia: For the Teheran Hospital, Dr. Wishard and herself.

From Mrs. J. N. B. Smith, China: For seed sown and for those who have been persecuting the missionaries and the native Christians in the interior.

From Mrs. Miles, Colombia: For the church members who are faithful for a time and then are overcome by temptations.

From Miss LeGrange, Syria: For "us" of the Tripoli Girls' School.

From Philadelphia: For Rev. Robert Morrison and family, Miss Mary Fullerton and Dr. Jessie R. Carlton, who sailed for India September 28th.

From New York: For Miss Babbitt, who sails October 1st for Japan, that she may have continued health and render faithful service.

From Northern New York: For a missionary revival in our churches, and that many may be added to the number of those who pray daily for the coming of His Kingdom.

From St. Louis: For the new missionaries now on their way to distant fields.

From San Francisco: For an outpouring of the Holy Spirit on the Monday morning meetings, and on all the work and every worker under the Occidental Board.

THANKSGIVING.

I will praise the name of God with a song and will magnify Him with thanksgiving. Ps. 69 : 30.

From Mexico: For the work of the Holy Spirit in Saltillo.

From New York: That no missionary within the limits of our responsibility has remained unprovided for.

A NEW Year-Book of Prayer for Foreign Missions for 1896 is now in press and will be ready for sale October 1st. Each Woman's Board has ordered a supply for their constituents, and orders may be sent at once to the several headquarters.

To those who know the Year-Book of '95 no word of recommendation is needed. But there were many who sent for their copies too late—after the edition was exhausted—and many more who took no heed of this little book of daily prayer for our missionaries and their work, and for all who are trying to extend Christ's Kingdom. To them we would now announce that a similar book, brought up to date, with much valuable information, may be had for the small price of *ten cents a copy*.

To the missionaries who are thus mentioned by name and brought into the world-wide prayer circle it is a priceless little volume, and it is no less a blessing to those who speak those names into the ear of the Lord God of Hosts.—*J. M. T.*

REVIVAL. Saltillo, Mexico.—We are holding prayer-meetings at six in the morning and at five in the afternoon each day in our chapel; and in the evening we hold a service in one of the other churches. Baptists and Methodists are working with us. Denomi-

national lines have been lost sight of altogether in the interest for souls. Among the girls of our school there is manifestly a powerful work of the Holy Spirit. Truly "God hath wrought," and to Him be given the Glory; writes Rev. Isaac Boyce, Sept. 9th

MRS. SOPHIA E. NURSE wrote from FARMINGTON RIVER, LIBERIA, Africa:

I am glad to say we are well and hard at work. Since last quarter a small boy has been brought to me a distance of 160 miles to be put in the school. He is a bright little fellow. So I am encouraged to know that the poor heathen are longing to know more about Jesus. The work seems small, yet the time will come when this little seed will spring up and bring forth fruit to the glory and honor of God. May God hasten the day when all will come to Him. Brethren, pray for us.

FROM THE BOYS' SCHOOL AT TEHERAN.

WE have graduated four classes. Of our twenty-one graduates eighteen are Armenians, two Jews and one American. Of these, two are teaching in our mission schools, and one in a village Armenian school; two are studying medicine with the missionary physicians of Teheran; two are in the Imperial Bank of Persia; one is in the Teheran post-office; one is studying dentistry in Marseilles, and another is studying in London. Most of those who live in Teheran and a few of those at a distance belong to the Alumni Association. This association is but newly organized. We hope to make it useful in the future.

Mary A. Clarke.

CHOLERA.—In Seoul, Korea, there are four hundred cases a day. In Hamath, Syria, it has broken out, and the people of Tripoli are flying from that city lest it should reach there from Hamath.

MISS ELIZA D. EVERETT has changed her address to The Melrose, 3756 Ellis Avenue, Chicago, Ill.

PLEASE note in September magazine that on page 260 the paragraph beginning "We would call attention," &c., and all following, including the notice of the J. C. E., should have been placed in the column "From Philadelphia."

IT has been pleasant to think of Miss Ellen C. Parsons during her three months' vacation as breathing the bracing breezes of the White Hills or climbing the wooded heights of Chocorna. After September 25th she expects to resume her place at her desk. This has been filled during her absence by Mrs. Walter Condict. In bidding leave to Mrs. Condict those who have been associated with her desire to do so wishing her a true and earnest God-speed in the work which may now fall to her hand.—*M. P.*

SURELY the Lord is calling us to searchings of heart by the light of His Word, and under the teaching of His Spirit, as regards our methods, our spirit, our aims. Has there been any seeking the honor of our Society rather than the Master's glory? Has there been the least stirring of unhallowed pride, as we have heard others speak of our "splendid band of ladies?" So writes *India's Women*, the organ of the Church of England Zenana Missionary Society, to its constituents.

Here is an appropriate call and these are pertinent questions for every organization of Christian workers. They are applicable to our Woman's Boards, to our Synodical and Presbyterial Societies, and to our Auxiliaries. How can we better prepare for the work before us this winter, than to begin with heart-searchings by the light of God's Word as to our methods: methods in regard to conducting the work at large, methods of raising money, methods of conducting meetings? No part of our work is insignificant before God. By heart-searchings as to our spirit, do we find that we are working after the flesh, or after the spirit? The works of the flesh and of the spirit are described in God's Word. Envy, strife, division characterize the works of the flesh. Love, gentleness, meekness, oneness ("that they may be one even as we are one") mark the works of the spirit. As to aims, if we are seeking honor one of another, we shall lose "the honor that cometh from God only." We do desire God's glory and the advancement of His Kingdom throughout the world. How important then the question, "has there been any seeking the honor of our Society, rather than the Master's glory? Has there been the least stirring of unhallowed pride" in the efforts to raise emergency funds, to provide for the missionaries under our especial care, or to bring forward certain branches of work in which we are greatly interested? Are we vain of those we send out? Every man's work shall be made manifest: for the day shall declare it. I Cor. 3:13

If we would judge ourselves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the world. I.Cor. 11: 31–32.

OUR MISSIONARIES IN PERSIA.

AND POST OFFICE ADDRESSES.

Mrs Fred'k G. Coan,	Oroomiah.	Mrs. G. Y. Holliday,	Tabriz.	Miss Letitia H. McCampbell,	Teheran.
Mrs. Benj. W. Labaree,	"	Miss Mary Jewett,	"	Mrs. J. L. Potter,	"
Miss Harriet L. Medbery,	"	Mrs. W. S Vanneman,	"	Miss Anna Schenck,	"
Dr. Emma T. Miller,	"	Miss May Wallace,	"	Dr. Mary J. Smith,	"
Miss Grace G. Russell,	"	Miss McLean (Haft Dewan),	Salmas.	Miss J. G. Wis ard,	"
Mrs. Wm A Shedd,	"	Mrs. J. C. Mechlin, "	"	Mrs. J. W. Hawkes,	Hamadan.
Miss Mary K. Van Duzee	"	Miss C. O. Van Duzee, "	"	Mrs. G. W. Holmes,	"
Mrs J. A. Ainslie,	Mosul, Turkey.	Mrs. J. N. Wright, "	"	Miss S. S. Leinbach,	"
Miss Lillian Reinhart, "	"	Miss Cora Bartlett,	Teheran.	Miss Annie Montgomery,	"
Dr. Mary E. Bradford,	Tabriz.	Miss Mary A. Clark,	"	Mrs. J. G. Watson,	"
Mrs. Turner Brashear,	"	Miss Annie Gray Dale,	"	Dr. Jessie C. Wilson,	"
Miss Margaret A. Demuth,	"	Mrs. Lewis F. Esselstyn,	"		

In this country: Mrs. E. W. McDowell, Milford Centre, Ohio; Miss Anna Melton, Fairfield, Iowa; Mrs. S. Lawrence Ward, 613 Washington St., Michigan City, Ind.; Mrs John H. Shedd.

A VISIT TO ARDABIL.

EIGHT days after leaving Tabriz I reached Ardabil and became the guest of an Armenian merchant, who is also agent for the Imperial Bank of Persia. The days passed very quickly in getting acquainted with the Armenians and meeting some of the Mussulmans. There were patients daily from all classes. There are none but native physicians in the city and none of them seem to be trusted by the people. Many said to me: "Won't you send us a doctor?" The confidence and good feeling between the two races, in Ardabil, is especially marked.

The Mussulman influence has reacted very strongly on the Armenians. They scarcely observe the Sabbath in any way, all going to the bazaars and doing their usual work about the house. One said to me: "I would gladly remain at home on Sunday, but if I do my neighbors bang at my door all day." The Armenians have prayers in church on Sunday, but very few attend.

The climate of Ardabil is delightful. There is an abundant supply of good water. The place is waiting for some consecrated doctor and preacher. Let us pray that God will send these workers there.

After nine days, we were again on the road and made our next stopping-place at some hot springs sixteen miles from Ardabil. On Saturday, at noon, we reached a large village called "Golden Goat." It probably contained three hundred houses and there was not a tree or garden in the village. Before I was off my horse people wanted me to prescribe for them. I went to see the woman of the house and counted forty who came in and listened to the reading. After that they came for medicines, filling my room and many standing at the windows. A son of the host came and seeing a Persian Testament said he wanted one so much, that he would give me his dog for one; so we made the trade. About eight o'clock in the evening all had gone, so I ate my dinner and had prayers with the men and thought my day was over. But at nine o'clock our host returned, then his wife and daughters, his sons' wives and the neighbors till the room was more than full. They said, "We cannot get enough of your words." I read and talked and they listened for an hour and a half. Next morning they were waiting at my windows before I was up and from that time till half past two in the afternoon they were coming and going, always ready to listen. At one time my men said the yard as well as my room was full of women. At length they said, "The Khanum has not eaten and it is time to sleep," referring to their noonday nap, "we will go away and let her rest." Late in the evening those who were near came in. The women said: "We like you very much, but there is just one thing you lack. Say over the words of our creed and you will be a Mussulman and that is all you need." But I said, "You have all told me to-day that you lie and steal and swear, now Christians don't do that. Do you want me to be like you?" "Oh, no, but you don't need to do those things;" and they then tried to think of some inducement and among other things said they would find me a husband. I told them I did not care to have some one to beat and scold me; I did not want a husband who would divorce me or marry another if he chose, and one heavy-hearted woman said, "You are right; there is no joy in going to a husband."

When we were leaving, on Monday morning, the little boy came and said, "You may have my dog, but mother says for me not to keep the book." I left the Testament in my room, for he looked so disappointed. I hope he may be allowed to read it.

We were glad to come upon villages that day where were gardens and sweet running water. That night we came to Bakshaish, a

large village hedged in by two salt rivers and no sweet water to be obtained. The place is noted for the handsome rugs made by its people. In one or two hours I saw more real disease than in other place in two days. I had only a glimpse of their great need, but I long to go again or send some one who will strive for souls and bodies. The country is wild and perhaps unsafe in that direction, but we saw nothing to make us afraid. In two days more we were home again. We had visited fifteen villages and were gone twenty-two days.

Mary E. Bradford.

THE WORK AND WORKERS, MOSUL.

MRS. WERDA AND HER SCHOLARS.

Our Girls' Boarding School in Mosul offers evidence of progress as decided and satisfactory as any line of effort in the mission. Our pupils have not numbered as many as last year because of a cholera quarantine of several weeks, which made it difficult if not quite impossible for five of the girls to come. Education of daughters is so far below par in the Nestorian mind that board and tuition, together with school books, are furnished free. We hope to step gradually towards self-support.

When Miss Melton left Mosul to take her furlough the burden and responsibility of the school rested chiefly on the strong willing shoulders of Mrs. Werda. In the picture, she, with our two graduates, sits near the center of the group. The dark veil about her head is the sign of her widowhood. Her face is not bright, but it is good and true. Her heart is full of love for the girl under her charge. During part of the winter her husband taught the three highest classes, but since his death, which occurred in February, she has had the whole responsibility of the school and of her family of five children. The oldest daughter, Eulea, is a member of the school, and stands a little back of the group at her mother's right. Mrs. Werda was educated in the Oroomiah Seminary. She has always given valuable service, first in reading with the women of Dehe and Zarney, mountain villages, where her husband was pastor, and later in Oroomiah. He and Mrs. Werda came to Mosul last fall hoping the warm climate would prolong his life. But he was soon at rest with his Saviour. Besides the school work Mrs. Werda has rendered valuable service as interpreter to Dr. Emma Miller. At the close of the school

year she asked for work among the women of Dehe and surrounding villages. She is tireless and never discouraged. Having given her whole heart to the Lord, she leans on Him in every trial and always finds strength sufficient for the day.

You will congratulate us, I am sure, on the "Sweet First Fruits" of our Syriac work for girls;—the two graduates who have gone out from our school to scatter light and love wherever their lots are cast. Both are teaching school now, and when we remember the influence of our pupils during past vacations, both in church and social life, their help in Sunday-school work, the little summer schools where a few children were gathered and taught to read, the neat clothing and clean bright faces that we see in their homes, we have anticipations of great good being done by the two earnest Christian girls who have now entered upon their life's work. *Lillian D. Reinhart.*

A GALLERY OF PORTRAITS.

CONTRIBUTED.

THREE girls in the first class, in one of our mission schools in Persia, after a long and satisfactory examination were received into the church. Their teacher thus sketches them for a personal friend:

One of them is named Pepoon. She is an uncommonly sweet and attractive girl of about fifteen, and as bright as pretty. When I returned from America three years ago she was in the school, and although her mother and grandfather were church members, she would run away to the Gregorian church and commune. She ridiculed Protestantism and was in many respects a willful and spoiled child. But a complete change has taken place in her and she is now an earnest Christian and the most efficient help in teaching that I have.

The other two girls are both named Takouhi (Queen). One is a tall, queenly girl, greatly admired among the people on that account. She is engaged to be married to one of our students, who is teaching at an outstation. They both look forward to a life of service for Christ in village work.

The other Takouhi is an orphan, and with a sister and two brothers has been cared for by the mission since the famine, when their mother died and the children would have perished but for us. Three years ago, Takouhi, like Pepoon, was still clinging to the superstitions of the old church, trying to obtain merit by fasting and other works of the flesh, a stubborn, unapproachable girl. But she, too, has been completely transformed by the power of the Gospel and is now one of the most reliable girls we have, giving her natural stubbornness a field for exercise in taking a stand against wrong. She scandalized her family friends a while ago by positively refusing before a large company, to bathe her face in the holy water at her grandmother's funeral.

These three girls are the only ones in school of sufficient maturity to unite with the church, although there are others who, I believe, have given themselves to Christ. But this class, including a fourth, who has been a confessing Christian for two years, are a rich source of comfort, all teaching nicely, day after day reciting perfect lessons, motherly with the little ones, doing their sewing, mending, helping them to bathe and teaching them to say their prayers. I don't know where a nicer set of girls could be found and it is not too much to expect that the Lord is preparing them for lives of usefulness in his work.

THE KUCHENG MASSACRE.

REV. HENRY V. NOYES.

THE statements which I send inclosed are reliable and give a full view of the sudden and merciless attack on defenseless women and children. Poor little Herbert Stewart (only six years old), gathering flowers on the morning of his birthday and then within the next half hour so fearfully gashed with knives, lingering on in suffering for thirty hours and dying at last in his sedan chair on the journey to Foochow, is enough to move the hardest heart to pity. Little Kathleen Stewart (eleven), herself wounded, but less severely than the others, getting her four brothers and sisters out of the burning house to a place of safety after her father and mother were slain stirs our tenderest feelings. Nor are we less moved by the thought of those noble young women, roused from their morning

slumbers and cut off from the earth by the very people whom they had hoped to bless, and most of them almost at the beginning of a life bright with promise of useful service. God knows why they were thus early and sadly called away, and we know they are now wearing a martyr's crown.

Dr. Gregory's statement: At 12.30 P.M. on the 1st of August a native Christian rushed into my study in Kucheng city saying that several ladies at Huasang had been killed and two houses burnt. Soon afterward this was confirmed by a note from Mr. Phillips. I went to the Yamen, where I found a crowd of several hundred. The Magistrate said he would go to Huasang with sixty soldiers. We left Kucheng and arrived there at 8 P.M. I found nine adults murdered and all the others (eight in number) injured except Mr. Phillips. I set to work to dress the wounds. Miss Codrington's wounds were a sword cut seven inches in length extending from the right corner of the mouth to the neck, a cut on the crown penetrating the outer skull three inches, a cut on the nose and right cheek of five inches, a cut of three inches on the right side of the neck, a stab on the right thigh and several bruises. Miss Hartford had a slight cut on the right ear and cheek and was covered with bruises; her nervous system was greatly injured. Mildred Stewart, twelve years of age, had her right knee cut through and two stabs on the left leg and foot. Kathleen (eleven) was slightly stabbed and bruised on the face and legs. Herbert (six) had a deep cut on the side of the neck four inches in length, the crown chipped and a four-inch cut on the back of the head exposing the brain, another on the left side of two inches and stabs in the chest and back. He died thirty hours later. Evan Stewart (three) had a stab on the left side and was bruised. The baby (thirteen months) was stabbed in the forehead, entering the cranial cavity; wound probably fatal.

Statement concerning the children:

"On the 1st of August, Herbert's birthday, the three eldest children went early in the morning to the hills to gather flowers. Hearing horns and drums they ran to see the procession, as they supposed it to be, and met the crowd. One man seized Kathleen by the hair and beat her. The others ran away screaming. Kathleen got away and ran home. She saw her father enter her mother's room, and this was the last seen of either father or mother. Kathleen hid under the bed. Mildred, unable to do so, lay upon the bed and was attacked and wounded in the knee. Kathleen was not discovered. She heard a rushing sound and found the house was burning. She dragged Mildred out and went to the nursery, pulled the baby from under the body of the dead nurse and carried out in safety one by one her wounded brothers. Taking the four children one at a time she started for Miss Hartford's. Half way she met a native and, inducing him after some trouble to help, they reached the home."

A word or two by way of explanation. Kucheng is a District city ninety miles from Foochow, and Huasang is nine miles from Kucheng. The Vegetarians who committed the outrage are a secret sect, presumably Buddhist, who refrain from eating flesh. No provocation had been given for the massacre, which had been carefully planned and was executed without a moment's warning.

Canton, China, August 12th, 1895.

AN ARMENIAN WOMAN OF MARAGHA.

Written by a Maragha girl of Tabriz School and translated by MRS. VAN HOOK.

TO-DAY a little child has come into the world. Every one desires to know whether this new guest is a boy or girl. At last it is known that it is a girl and all are very much straightened and angry. A week passes. It is Sunday and the child must be baptized. The god-father, is called and the child taken to the church. After the baptism preparations for a feast are made, for many women will call. Each one brings with her, according to custom, a basket of fruit and a handkerchief. There will be a quantity of handkerchiefs, but it will be almost impossible to pick out one the color of which is not red and green.

The little girl turns seven months and her first tooth comes through. When her mother perceives this she takes five pounds of clean wheat, puts it into an earthern pot, pours a little water upon it and cooks it. When done she puts it out on plates with a handful of raisins on top of each dish and sends to her nearest relatives, who, in returning the plates, put a pair of stockings or pomegranate on each.

For a year and a half the child is put to

sleep by being tied in a cradle, swathed in bandages, her arms bound to her sides, her eyes covered with a handkerchief tightly fastened.

Time passes on and when the child attains eight years of age she begins to learn to work—that is, to knit stockings to sell—and with the money she receives purchases clothes for herself and lays by what she does not need to use.

When twelve years old she is betrothed. Her betrothal presents are a large red silk head handkerchief, a necklace of many colored beads strung with pieces of white (silver) money, five or six silver rings and a suit of calico. She remains engaged three or four years, and during this time every feast day the family of her betrothed bring her presents. One time it will be a necklace with fifteen silver pieces on each side and a silver charm in the center. At another time an amber necklace from which depend two or three gold pieces. Near the time of the wedding they bring another necklace which is called a "neck chain" because upon a silver chain, which is quite long, is fastened white money worth from fifteen to eighteen dollars. Every feast day the bridegroom's relatives also come to see the bride and bring with them five or six baskets of fruit and divide it among the women present. When they have finished eating each woman puts a piece of money, according to her ability, upon the empty plate and the sum is given to the bride.

The time for the wedding arrives and it is necessary to bake bread. Monday afternoon the musicians are invited. The girls gather at the house and commence to dance and afterward to sift the flour. This day is called the "flour sifting," and every girl is expected to sift some. For several days they bake bread and every night portion it out to guests. Thursday evening the regular wedding feast begins. Every Armenian is expected to go without invitation. No one is specially invited but the honorable ones and the relatives of the bridegroom. The bridegroom himself remains at home until Saturday night. That night a company goes to the bride's house taking *henna* (a powder which dyes the skin a dark orange). There, in one corner of the court, is a great kettle in which the food is cooking. On the other side children are playing. In one place people are talking and in another making a fierce quarrel, from which no wedding is free. Entering the room we see a bolt of white calico hemmed at each end. This is the tablecloth. Of course the room is not so long as it is, but they put it down at one end of the room, carry it to the opposite end, leaving enough space for a person to sit, fold it and carry it back, then fold and return, and so carry it back and forth until they come either to the end of the calico or the room. The lines of calico are half right side up and half wrong. These are left a little way apart and the women sit down in the open places in no order, four or five persons eating from one plate. A stranger who saw this feast for the first time would not be able to perceive the cloth or food (on account of the crowd), but only the portions being carried to the mouth. When the bread is finished they begin to dance while the *henna* is put on the hands and feet of the bride.

Two or three hours after midnight from the bridegroom's house is brought the brides' dress, the coverings for her head and a wooden girdle for the forehead, covered with cloth, called "the belt of the forehead," on which is sewed two rows of money. The first row will have as many as eight pieces of gold. From this is hung the face piece, made of silver chains hung with pieces of money. There are two of these pieces one on each side the face and each has two hooks, one of which is fastened to the "belt" and the other, when the head is dressed, to the piece from which hangs the "sheet." A white "*charshau*" (street garment) is also brought. Last of all, a red gauze veil, on which is fastened a bunch of tinsel, is put over the face.

At his father's house the bridegroom is made ready and threads of red and of green silk are hung from his neck. At last the musicians out in the court strike up "Seven Heads" to signify that the bridegroom is coming. He is accompanied by young married men and their wives and the men begin to dance and to whirl seven times around the court. While they are dancing some one calls "the *shabash*." It is the duty of the groomsman to give the first money, and near him stands a man who calls "*Shabash!*" in a loud voice. He glances at the amount received, with a few blessings ceases his call there and goes to another, and in turn to all. The money thus collected covers the cost of the wedding. The bride is then taken to the church, where the priest performs the marriage ceremony. On coming out of the church, while the musical instruments are

sounded, from the roofs as she passes along, wheat, raisins and other things are poured on the head of the bride and many of her friends place handkerchiefs on her head. Returning to the bridegroom's house all again eat and dance until evening. Monday morning the bride's portion is brought. Everything is displayed and each woman present gives a pair of stockings or a tobacco or money bag. The new bride's "*yashmak*" (bandage for the mouth) reaches to her nose; afterward it is gradually lengthened to the edge of her upper lip and there it remains until her death. After marriage she is shut up in the house, deprived of every sort of liberty. Only when she grows old does she receive any freedom.

If, while she was living, she fulfilled well the office of a mother, for a few years her memory remains in her family, and to show gratitude, on feast days they prepare "spirit bread" for her and bless her grave.

CARAVANSARY, OR INN.

One of them opened his sack to give his ass provender in the inn. Gen. 42 : 27.

It came to pass, when we came to the inn, that we opened our sacks. Gen. 43 : 21.

And it came to pass by the way in the inn, that the Lord met him. Exodus 4 : 24.

She brought forth her first born son, and wrapped him in swaddling clothes and laid him in a manger, because there was no room for them in the inn. Lu. 2 : 7.

Ye shall find the babe wrapped in swaddling clothes, lying in a manger. Lu. 2 : 12.

BITS OF TALK BY MUSSULMAN WOMEN.

CONTRIBUTED.

On one of the first days of the month of Moharrem I went to treat a patient. She was not at home, but the servant called her from the house of a neighbor. When she came in she said, "I was attending the Marsea (the narrative of the death of Husain). You know we listen to this and weep and by that come all the blessings of the

year; in fact I have known of miracles just from this. Now I am not well and yet I know that by my weeping for our Imam Husain I shall find healing."

"Do you really weep?"

"Yes, Khonum, you know we have always been taught this and we weep at certain passages or words, but it is all due to the power of this wonderful religion, else we could not do it. Why, here is my little boy only three years old and he was sitting at my side. He could not understand what was said, but at one time when they were weeping I looked around and there the tears were rolling down his cheeks."

PERSIAN WOMEN.

"Don't you think it is natural for any little child to weep if he sees his mother crying?"

"No, Khonum, it was not due to that; it is the influence of our religion. Our eternal welfare depends on this weeping and our Mullahs (priests) tell us that one tear shed for Husain blots out our sins and gives us a sure passport to heaven."

Unless very poor all dress in black during this month. One of my patients coming to the Dispensary in this new attire, which always contrasts so strikingly with the usual gay colors, I remarked about it.

"Yes, we put these signs of mourning on our bodies, but we ought to be mourning in our hearts. These things are simply because it is the fashion, and if we did not wear them the neighbors would think we hadn't any. Everything in this month is just for outward show. We don't mourn for our sins at all."

As one of the bands that parade the streets during the first ten days of this month was passing my house, my new Mussulman servant, attracted by the wailing, stepped out of the yard door to see them. My Armenian woman followed him and seeing the tears rolling down his face she said: "Meshady, is there any benefit in all this?" He answered, "Sister, what do I know?" "Well, then, what do you cry for?" "Why, when you see people beating themselves like that it is enough to make you weep."

A lady of rather high rank came to call and when I inquired for her health she said, "I am miserable, Khonum. I am sick and have nothing but sorrow day after day. There is my daughter, whom I gave to a husband eight months ago, and she is unhappy and runs home whenever she can, and when she is there she cries all the time for fear they will come to take her back."

"How old is she, Khonum?"

"Thirteen."

"And how old is her husband?"

"Thirty-five."

"Why, Khonum, you are so wise about many things, why did you do such a foolish thing as to give your daughter so young to one of that age?"

"Yes, I know now it was very bad, but he was a relative and I just did it."

"Were you so young when you were married?"

"No, I was twenty years old."

"I believe you always helped your husband in his work as a doctor?"

"Yes, I had charge of all the expenses, the paying of servants, the buying of supplies and the superintending of workmen. I have made thousands of pills and always distilled any medicines that were necessary."

"I know of your skill with your needle and have tasted the good things made by your own hands. You were the only wife and your husband honored and trusted you. After such an experience I cannot understand how you could give your daughter so young."

"My case was the exception, Khonum, and not the rule. We dare not keep our daughters too long. Then I grieve over my son, for he is led off by bad companions and neglects his work, so he is no comfort at all. This fall I must make a long journey, for I have made a vow that I will take my husband's body to one of our sacred shrines. I would like to take him to Kerbela, but the Turks have made a law that no bodies shall pass that have not been dead three years. To make sure they run skewers into the coffin to see if the bodies are fresh. I am not going to have him cut up in that way, so I shall go to Kum."

"Do you find comfort in the performance

of these religious duties? Do they give you any peace?"

"No, Khonum. I told you at first I am unhappy and can find no joy. It is only a great burden to me."

"You know so well the dear friend who has just left us for her own land. Of all of us she was the one you loved the most. For almost a year her eyes have been failing her, and this winter she has had to give up one thing after another. First reading at night, then writing or close work, next her classes in the school, and finally sewing or reading of any kind. All this was very hard, but I never once heard a word of complaint, nor was there any gloomy brooding over her affliction. The peace of God filled her heart and made her a comfort to others in the midst of her own sorrow. God is ready to give you this same comfort and change your unrest into peace and joy."

One day a lady rode up to my door on a white donkey. My servant was standing there and she asked if I was at home. He answered yes and she had just removed her foot from the stirrup to dismount when a little child playing in the street sneezed. Settling herself back on the donkey she remarked she would wait a little and told her servant to go on. My servant said:

"Khonum, do not mind that. The Hakim Khonum wishes to see you."

"Yes," she answered, "I wanted to come, but give her many salaams from my tongue and tell her I will come some other time, for God has showed me it is not best to visit her to-day."

At a Mussulman wedding, the hour for the afternoon prayer having come, some of the company retired and one or two found a place in the guest room to perform their prayers. The rest sat in their places and went on talking as usual. Naturally the conversation turned to the subject of prayer, and a lady who had just returned from Kerbela told us of a sermon preached there by one of the Mullahs. He said every prayer was received by God, but men themselves often make them entirely vain through their own mistakes. "Of course you know that in washing before prayer you must always rub the water from the elbow toward the hand, and never from the hand toward the elbow. This every one will do all right, but the water must be swept off the hand by the other in the same way. If, in order to dry the hand, it is taken and squeezed by the other hand the person has made his prayer utterly vain and, although he does not know it, God will never answer his petitions. Many a person has no good from his pilgrimage by some such foolish blunder."

Just then a dear old lady called me from the other side of the room to come and sit by her. Taking my hand in hers she said, "I have been waiting to get hold of you to tell you of a wonderful dream I had a short time ago. I thought I was at Mecca, our sacred city, and among the many who thronged there I saw you. At first I could not believe it, so I watched and you went around the Kaaba, kissed the sacred stone, offered up your prayers and drank from the consecrated well. Then I said, 'Praise to God the Hakim Khonum has become a Mussulman!' and, Khonum, I know it will come true."

WORK IN THE TEHERAN HOSPITAL.

I FEEL quite at home now in my work. Things are coming into shape in my newborn department through some sweet, pervasive, extra care of God. I am no specialist, but put my hand to the lesser things. I listen to and relate to Dr. Wishard the symptoms of the women patients, help in operations and look after the food, washing, beds and sweeping. I have my Persian and Turkish Testaments beside my work basket, and as the women gather they sit at my feet while I mend bedding and clothing. Often my thimble comes off and the Bible is put over the sewing in my lap while I read and explain the love of God and the atonement of our blessed Lord. I have knelt and prayed with the dying, called to face eternity with only a glimpse of the face of Jesus to light them through the dark valley. I believe that I have seen souls saved—souls who, like the dying thief, could only murmur, "Lord, remember me."

The other day a man was dying—a poor fellow whom some one had found half frozen on the street and had brought and flung inside the hospital gate. I stood beside his bed trying to coax him to take something to eat. He did his best to drink a little milk and then held up his hand and said: "I am dying; won't you hold my hand? Don't let it go." I took it and leaning over him I told him of One mightier than I who was

ready to hold his hand, who would never let it go. I asked him if he believed what I said. "I believe," said he, "that Jesus is my Saviour." I said, "You must trust His word. He will forgive your sins if you accept Him as your sacrifice and believe in Him and trust Him alone for eternal life." "I do trust Him." "You must not say it from your lips; it must be from your heart." "From my heart! From my heart!" I said, "Will you say a prayer after me?" "Yes." And clasping his hands and looking up he repeated after me, "Oh, God, give me faith in Jesus the Son of God, the Saviour of Men."

Pray for the hospital, for Dr. Wishard and for me.

Annie Gray Dale.

THE "KABUD MESJID," OR BLUE MOSQUE.

ONE of the objects of interest in Tabriz, Persia, is the Blue Mosque, so called because of the beautiful mosaics of tile or faïence inlaid or chiseled in patterns of great beauty. The colors of the tile are many, light blue, dark green, white, black, dead leaf yellow and dark blue, but so blended and harmonized as to produce the effect of blue. There were in the mosque two vast apartments connected by galleries, but the roof has long since fallen to the ground. The beautiful structure, formed by unknown hands, is fast crumbling away. Even its history is not certainly known. The tradition of Tabriz is that it was built about seven hundred years ago by a Sayid, that is, a lineal descendant of Mohammed. Some give the builder's name as Djehan Shan, and say that he was a Mongul Sultan of the Black Sheep dynasty. There are many Arabic inscriptions on the marble slabs which have fallen to the ground and have been nearly buried in the accumulating debris. A clue could no doubt be obtained as to the origin and date of building if these inscriptions were unearthed and read. The great roofless halls are silent; vines grow unhindered over the beautiful walls; birds and wild flowers alone are tenants. No Muezzin calls to prayers. Those who built and those who worshiped here are alike forgotten of man. "All has passed away save the dead ruins and the living robe that nature wraps around them."

THE BLUE MOSQUE OF TABRIZ.

MRS. ELIZA J. WILDER of Kolhapur, India, wrote, August 1st: A few days ago I attended, with all the ladies of our mission residing in Kolhapur, the annual prize-giving for the State Girls' School. Three queens were present. One of them read a paper telling us of the great advance in female education in past years, and hoped we might see still further improvement in the future. Do you wonder that at such times my thoughts are carried back to the beginnings of work here in 1852, when we found not even a boys' school worthy of the name in this kingdom, nor a girl that knew the alphabet. Now hundreds of girls and thousands of boys go daily to good schools.

WORK FOR WOMEN, OROOMIAH.

My work, as you know, is for women of all nationalities and consists largely in calling and receiving calls, that I may thus have an opportunity to read to them the Word of Life. The enlightening process seems slow and sometimes I am well nigh discouraged, but Christ's Kingdom is sure to come even in this dark land. I have been reading a little book on the Revelation called "The World Lighted." It has given me new courage to try to scatter light everywhere.

Some little time ago Miss Medbery and I went to Anhar, a village about two hours distant from the city, and spent the week. We had a meeting every afternoon, when from fifteen to twenty or thirty women gathered in the church. By questioning them every day on the previous topics I felt that by the end of the week some of them had really learned a little.

March will long be memorable because of the death of Mrs. Cochran. She was so true and so consecrated and so beloved by us all, both in the missionary circle and among the people.

April, too, brings sad memories. From the seventh to the twelfth we were daily watching with Mrs. Shedd for the last breath of one who has so long been a father to us all in our work here. Those were very sad days, but Jesus was near and shed the light of His glory over all the path to the tomb. We felt that we could not spare Dr. Shedd from the work. We needed his experience, his counsel and example. He filled a large place in our hearts and the pastors and people in our churches knew that in him they had a true friend, but God knew best and will in some way provide for his work.

M. K. Van Duzee.

FAITH HUBBARD SCHOOL, HAMADAN.

The closing exercises of the school were held in the church July 9th. I wish you could have seen the building as it appeared on that day. Will you come with me to the church? There is a crowd of women waiting for the door to be opened. Ilraheem is there in all his importance, which is not a little, and we are thankful that he can control the crowd and that he knows every one's place. The center of the church is carpeted and there are chairs for the magnates of the city. The gallery is packed with Armenian and Jewish women who had waited long to get in. Before us Miss Leinbach has arranged the work of her kindergarten. Round the picture of His Majesty, which hangs in the center of an arch, is the school motto in green, "Ever, Only, All for Christ." The girls of the school make a very pretty picture with their white kerchiefs surrounding bright, eager faces as they watch our every movement.

Women of the better class are crowding into the church till there is no standing room and but little breathing space. Mrs. Watson, who has kindly come to our aid, strikes the keynote and the seniors and intermediates join in the anthem "For God so loved the world," then in Armenian, Persian and Turkish the different departments give the same "Little Gospel," the same blessed message of mercy to the listening throng.

After a full programme Mr. Hawkes pronounced the benediction. So we closed the year's work. Pray that we may have more grace.

That evening we had rather a cosmopolitan company to dinner: Mr. and Mrs. Hawkes, Mr. and Mrs. Watson and children, five Armenians, two Nestorians, an Austrian, a Chaldee and a Persian Bhan who has become a Christian. There were nine languages available, yet all but two of the guests understood English. *Annie Montgomery.*

A MISSIONARY OFFERING FROM SALMAS.

When the girls were leaving school for their Easter vacation I asked them to bring a gift for mission work when they returned. We had a missionary meeting when they came back. We sang the good old hymn "From Greenland's Icy Mountains" and read passages of Scripture on giving. I read an account of the condition of women and children in heathen lands and showed them pictures of idols and temples. They decided to send this the first gift from the Salmas Girls' School to some school in India. I hope it will prove the first of regular yearly offerings. The children have only a few cents to spend in an entire year. At Easter every one expects to receive a present. Out

of the small sums given them then they kept a part to help, as they said, "some other little girls who had never heard of Christ." Some gave four cents, others as much as ten cents. Still others who had no money brought eggs. The whole sum is very small, but if you could have seen their joy in giving you would have felt as I did, that the dear Lord was looking on and was saying, "These dear little ones have cast in more than they all."

Jennie F. McLean.

ONE DISPENSARY CASE, HAMADAN.

A POOR woman was brought to the Dispensary the other day. Her father came in carrying her on his back from the other side of the city; her mother also accompanied her. She was so ill that she could not hold up her head. I told her mother that there was no hope for her recovery and that they must take her home at once, but that I would give them a little medicine and would come to see her in the evening. When I went in the evening to her poor home I asked how she was and they said, "Praise God, she is better."

By the way, they always use this expression, even though death is at the door. Imagine my disgust to find she had not touched my medicine because of the old, old excuse which is ever newly brought forth—that is, "Some one sneezed once and we did not dare to give the medicine." Instead of giving my medicine they had got half a bushel of manure (if you will excuse me for saying it) and had warmed that and wrapped the poor hot head and forehead in that, only leaving the face exposed. She was indeed a sight to behold. Well, I could not do anything, but I told her there was a home where there was no pain and where Jesus was waiting to receive them. I cannot forget her really sweet smile as she looked up and said, "I am not tired; tell me more." I told her no, I did not want to weary her, and that Jesus wanted nothing hard from her; only to believe on Him and she would be saved.

Jessie Wilson.

A PREACHING PICNIC IN A MOUNTAIN VILLAGE, CHINA.

LAST Thursday we had a "preaching picnic." Twelve foreigners and three natives went to a village about two miles away and preached to the people. After we had our afternoon tea we went down into the village to a central place and sang a hymn to draw the crowd. Then, leaving the young ladies to talk to the women, we went two and two to different parts of the village and talked to little groups of natives. There were a dozen in my group who listened well and asked questions about the doctrine. We reached over one hundred in this way. The next afternoon Miss Morton, a Chinese woman and I went to another village and spoke to the women.

Please pray for the blessing of God on the seed sown. Pray for poor China, especially for those who have been and are persecuting the missionaries and native Christians in the interior. Our trust is in the Lord, and we are willing to suffer or die for His sake, if it is His will. Pray for us that whether in joy or sorrow we may glorify God and comfort and strengthen the native Christians.

Mrs. J. N. B. Smith.

FROM Chicago, Ill.:

All our medical students need to be placed where they will be under the influence of the spiritual life, all seems so material in college.

MISSIONARY HOUSEKEEPING.

CONTRIBUTED.

IN a beautiful apartment-house of New York they were sitting at the cosy breakfast table, still sipping their coffee after the gentlemen had left—Mrs. Perry and her cousin, Mrs. Ernest, who had just returned from ten years' missionary service in the East. Mrs. Perry was one of the officers of the Woman's Board and had been speaking of the prejudices against foreign missions, which were such an obstacle in interesting the women of the churches, and was just saying, "To tell the truth, Cousin Molly, I wish you mission-

aries would never use the word *servants*. There are plenty to say bitter things about missionaries' luxurious living, and especially in this line. I cringe whenever I hear or see the word, and it seems to me you are all possessed to bring it in some way in every letter."

"Well, Maude," said Mrs. Ernest, "why not face the question bravely and see whether that is not better than trying to evade or conceal it? Did you ever count your own servants?"

"Count them! Why that's easily done. I have two maids who do everything. I kept only one till baby came."

"Then you think you are a safe average to take as a representative Presbyterian woman in this as well as in your general style of living?"

"Certainly. We live very plainly and economically; wealthy people have far more service. But what did you mean about counting my servants?"

"I have counted at least half a dozen whom I doubt if you ever recognize under that odious name, as they are public servants; but I think you would have found it difficult to do without any one of them. The postman, the grocer, the butcher's boy, the milkman, the iceman, the baker, the janitor and the elevator boy have all served you this morning, and yet you thought your two maids did all your work."

A BREAD SHOP IN A PERSIAN BAZAAR.

"I never thought of them in that light before. Who supplies their place to you? Suppose you tell me each one."

"I think no one in America realizes how much of the comfort of life is due to this or-

ganized public service, that makes city life, at least, so smooth. I was thinking how convenient it is to have your mail brought to your door several times a day. We have a Mirza who has picked up enough English to read addresses, and he picks out letters for all the mission from the confused heap thrown on the post office floor. The officials seem to think this grab system sufficient, but we feel it is rather a precarious fate for those precious letters and do not wonder that some are lost."

"I suppose our country friends who go to the post office themselves would criticise you for having this Mirza."

"They might if we had nothing to do but get our mail. The office is at a long distance, and though there are not mails every day, they are always irregular, delayed hours and in winter even days after time, so we learn to expect letters only when we see them and try not to be too disappointed when Mirza sympathizingly announces, 'Mail not in yet.' Of course this is not his only business. He is our go-between on all business matters and our scribe for writing Persian."

"Let's hear about 'the butcher, baker and candle-stick maker,' while I do my marketing. Wouldn't you like to go with me?" said Mrs. Perry.

"Indeed I should, as I haven't had that privilege in all these years of housekeeping. We do all our marketing by proxy and I have only been to the bazaar once, and then incognito, all covered up in a native chuddra."

"It must be very inconvenient."

"Indeed it is. New vegetables may be on hand weeks before you know it, when your mouth is watering for them after winter monotony."

"Who does the marketing"

"The cook. It takes several hours, what with the long walk, haggling over prices and greetings by the way."

Marketing done, they turned homeward and Mrs. Perry said, "Isn't this delivery system delightful? My half a dozen servants will be on duty again and bring us strawberries for lunch and the roast, vegetables and ice-cream for dinner. I suppose you never have ice-cream?"

"Yes, I confess we do; though it may sound luxurious, it is one of the easiest things to have, for ice is plenty and there is even an ice-cream peddler, who sells it on the street, but we prefer it home-made. But you are giving us a treat in strawberries."

"Haven't you tasted them all these years?"

"Yes, barely tasted. One of our ladies raised a few in her garden and always generously shared them, till one year the Governor sent to beg for them and the whole crop went to him in the hope of winning his favor, for you know they say the way to a man's heart is through his stomach."

"You speak of a garden; what do you raise?"

"Our soil is so poor and water so scarce that we attempt very little, but I must tell you of one experience. Two of our new ladies were so dissatisfied with the tomatoes we get in the market that they sent home for seed and anticipated what nice big slices their new tomatoes would make for salad. It was the cholera year and we fled to a mountain village, but the tomatoes had been planted and they were always planning what pickles, catsup and jars full they would put up for winter use when they went back. M——, who stayed in the city, sent up one day the whole tomato crop in a jewelry box, done up in pink cotton, one lone, small, stunted tomato, and the young gardeners have never heard the last of their brilliant success. But really we don't need gardens, as the market furnishes all the vegetables of the country and the greatest abundance of fruit, the finest peaches and grapes especially. We never wish for 'the leeks and onions' of the country left behind us, though sometimes we do remember the sweet potatoes and cranberries."

"How about groceries?" asked Mrs. Perry.

"We get them usually in small quantities, as we find the more there is, the faster it goes. Our sugar comes by 'the head,' as they say, a cone weighing about ten pounds, and then it is cut into pieces for coffee and tea at the house, and powdered for cake. There is more work, you see, in preparing raw material, than one has to do at home. Rice must be picked over, spices ground, yeast made *de novo* from hop-leaves, and instead of cotaline we render the fat of the sheeps' tail, which you know is very large, weighing often more than ten pounds. Since baby came we have kept a cow and make butter by stirring the cream in a bowl, as the quantity is so small. Still it is a luxury to have butter that tastes clean. Of course a cow means fodder and bran and care and milking; the latter no man will demean himself to do, so baby's nurse must have that accomplishment, and it is hard to find one among city women who knows how to milk."

"I'm afraid my dainty Christine would

'give notice' if she had to be milkmaid, too."

"Yes, one of your other servants relieves you of all thought of this necessity; but perhaps you will be surprised to hear that our water supply is more of a bother than almost anything else."

"I certainly am learning a great many new things. I suppose then you don't get the water of life freely?"

"No, we often think of that verse and many others, which have a new meaning after living in the East. One of your public servants is the Water Company, and with all the complications of plumbing I doubt if you will not think our way the harder. An old man, with a donkey and water-jugs swung over his pack-saddle, brings us all our drinking-water from the edge of the city, before it has passed through the open water-courses, where women wash their clothes, children paddle about and horses stop to drink. Even then we always boil it and it is something to anticipate, when one has guests, to have enough water brought and boiled and cooled. It is a constant anxiety, too, to see that it is done, for the cook thinks it's all nonsense, and yet a severe case of dysentery in the family may result from carelessness, and with little children one cannot be too careful. This old man is our scavenger, too, and carries everything away beyond the premises, as there are no sewers nor drainage system. The people have wells in their yards, where all garbage is thrown and rots away, so you will not wonder at typhoid fever and diphtheria and scarlet fever and cholera, when it comes, finding thousands of victims. But I haven't finished the subject of water. We all had a bath yesterday, and neither you nor your maids had to give it a thought, but we have the most primitive arrangements; water must be heated, brought to the room and the tub emptied afterward. It is the first preparation we make for an expected guest, and I assure you it is a necessity when one comes in from days of travel in the villages." Our contract with the 'Lord of the Water' or *Mirab* is to get it every twenty days. The time passes and messages and expostulations have no effect. At last, when your washing has to be done with water brought in skins by a water-carrier and your fruit trees are dying, you conciliate the agent by a bribe, difficulties disappear and water is announced just at dusk. The gate of our water course is opened and some one must stay up all night to see that the water tank is filled and then closed, all parts of the yard watered and our full quota of hours secured, for we pay by the hour, and it will be turned off unless some one is on the lookout. This is just a glimpse at some of the difficulties of getting water, which, all told, are enough to turn one's hair gray."

"Do you have to make your own soap?"

"No. For common use we buy a year's supply in the fall from the manufacturers, who come around in person to sell it. An old woman and her husband with a donkey-load knocks at our gate and she comes in with, 'May your life be long and your sons many and if you'll buy my soap you will live happy ever after.' To proceed to business, we get the weighing stone from the corner shop and the scales and weigh about a hundred pounds, five pieces making about ten pounds, and then lay it out to dry before storing it. The money is counted out and she calls down a thousand blessings on our heads and we know that her wretched soap will perfume our clothes and be an unpleasant reminder of her all through the year."

"You haven't told me yet about your largest grocery item—the flour?"

"I'm afraid I shall weary you with the details. Though the country boasts the finest wheat in the world its milling process does not give us the equal of Russian flour, which is imported and is, of course, much more expensive. To begin with buying the wheat. A man goes on horseback and brings us samples and a bargain is made for what seems the cleanest and best, and the donkeys come staggering in some day with the loads and it is weighed. But that is not all, for it must be cleaned if one wants it not to be too gritty, and this is done by having women come and pick it over grain by grain. Next comes the milling, and for this first catch your miller. As every one wants him at once he is a very slippery and unreliable fellow, but after deceiving you several days he will turn up most inopportunely some evening, and your cook must drop everything to go and watch the miller, and some one else to watch the cook. They are gone a night and day, probably, and when the flour comes back ground you put it away in bags with a feeling of relief. Our bread is like American Graham bread and we prefer it to the native bread; though, if one forgets the water that went into it, the hands that handled it and the feet that kneaded it (under a sheet), that is delicious and we often get it."

Concluded in a later number of this magazine.

LETTERS FROM THE FRONT.

COLUMBIA.

MRS. AVA M. MILES' letter from BOGOTA, concluded from September number of WOMAN'S WORK:

The work of the church is encouraging. The attendance is good and some are asking for admission to membership. Mr. Candor is faithful in the presentation of the truth, and the quiet that reigns during the services proves that there is interest. Some of the members are faithful for a time and then are overcome by temptations. They, too, need your prayers, for they are surrounded by such gross immorality that it is difficult for them to resist temptation.

Here in Colombia any one can see what Roman Catholicism really is. It is nothing but a well organized system of robbery. These poor people pay whatever the priest may ask for the privilege of baptism, and they believe they are lost unless baptized. They pay for the privilege of being married unless they choose to live together without any ceremony. That is one cause of so much corruption here. Imagine a mother with a dead child and nothing with which to meet the demands of the priest. How many masses will be said for the salvation of that soul depends upon how much the mother can pay. How can a nation be moral or Christian which does not read the Bible? Let the priests keep the Bible from the people and keep them ignorant of the fact that no man can shut the doors of Heaven, and their object is accomplished. Let them gain power in the United States, and our freedom is in danger. Father Chiniquy, a converted Roman Catholic, in his book entitled "Fifty Years in the Church of Rome," says that "more than half of the pupils of the nuns are Protestants and seven-tenths of those Protestants become firmest disciples and true pillars of Popery in the United States." So let us use our influence against children attending Roman Catholic institutions.

Now, if we want to make Colombia a Christian nation, we must give them the Bible. Is the Presbyterian Church doing all it can do or ought to do in that direction? Mr. Pond and Miss Hunter are alone at Barranquilla. More workers are greatly needed.

ED. NOTE.—Rev. and Mrs. David G. Montgomery and Miss Florence E. Smith are appointed to go to this needy field.

SYRIA.

MISS HARRIET LA GRANGE wrote from TRIPOLI, Syria, May 11, 1895:

It is Saturday night. We are near the end of another week and near the blessed Sabbath.

Our station prayer meeting was here this afternoon; both Mr. March and Mr. Nelson are away, so there were only their wives and ourselves with Dr. Harris, the little Marches and Elsia Harris. News of the seizure of our preacher in Hamath and the sending him away to prison has just come. No explanation was given by the government. He was arrested and sent to prison and from there taken under escort to Damascus. A young man of Hamath, a former pupil and member of the church there, came at once to bring the news, and to consult about means to secure his release if possible. He found Mr. Nelson, and the two proceeded by night to Beirut to see the Consul. This was yesterday. Whether this is a local matter incited by enemies among the Greek sect, or whether it is by order from the government, instructed by those in authority, we cannot say what the result will be. He may be left to languish in prison months or years. This is a very unusual proceeding on the part of the government here. It reads like the Armenian story.

School has been going on again since the Easter vacation of a fortnight. All the girls went home, had a pleasant rest with their friends and left us in peace and quiet.

Ten days previous to vacation I fell a victim to the grip and was helpless for the next fortnight. Miss Law had not only to manage the school, but also to fill the place of chief nurse for me. The doctor went away and very fortunately Dr. Mary Eddy was able to come from Beirut, which she did. So effective was her treatment that five days later she was able to leave me on the road to recovery. It was the first time in my life that I have spent two weeks in bed.

The best news I have heard in a long time was in a letter received lately from an unknown lady saying she had been praying for me for a year. How much that meant in my life and work the year through, God knows. How much I was helped to do, how much from evil kept, I do not know. I say again, "Brethren, pray for us."

JAPAN.

Miss Clara Rose wrote from Otaru, Japan, July 23, 1895:

Otaru is a large town not far from Sapporo on the railroad. It is the principal port of Yezo. Mr. Pierson, who has been working here for some time, but who is now in America, has thought that work among the women and girls is greatly needed, so Kania O Mich san and I came over here as soon as our Sapporo school closed. We are fairly bewildered with the amount of work we find. The Lord has prospered us far beyond our expectations or deserts, and we are constrained to make the work permanent. I have therefore rented a lot for five years at seventy-five cents per month (U. S. money) and am building a convenient, although somewhat rude house at a cost of two hundred and thirty dollars (U. S. money). As I have four excellent workers with me, it will be quite possible to carry on this work in connection with our Sapporo school.

Our work here is now about four weeks old and its proportions are as follows: A school of about thirty pupils, with a prospect of as many, or more than can be accommodated even in our new building; a work among the women; calls among the people and from the people; two Sunday-schools, one among the well-to-do and one in the slums among the fishermen's families. You would be interested to see the crowd following us as we move through the streets toward the rooms we have rented for the Sunday-school. Our followers are urged on, no doubt, by curiosity concerning the baby organ, Scripture rolls, music, chart, pictures and text cards which we carry, and they are quite willing to go in with us. After the room is filled they stand at the door and windows outside. Some very pathetic cases present themselves, for this is the district where disease lurks and where the lame, halt and blind crawl forth into the sunshine. Babies on the back are the rule and not the exception. They seldom cry for the motley throng pleases them. But the boys are apt to be noisy if one of them receives a picture card which he considers a little worse than his neighbor's. O Mich san is wholly responsible for giving advertisement cards in the absence of more appropriate ones. My young helper needs courage to tell this motley assembly of the story of Jesus—that story which is old and precious to us, but to them so new and so strange. She goes bravely on, however, and I marvel at the patience and respect shown by the people in close quarters in the heat of a mid-summer afternoon. While one is conscious of the vast amount of Christian work which ought to be done in such a place as Otaru, he is equally aware of his limitations, especially of the three insurmountable ones, lack of strength, a good knowledge of the language and money. Yet if he have faith and spirituality he is better armed than as though he had the other three and these were lacking.

KOREA.

Miss Anna P. Jacobson wrote from the Royal Hospital, Seoul, Korea, July, 1895:

I began my work in this hospital the first afternoon after my arrival here and have been working every day since with the exception of one day when I was sick in bed. I enjoy my work very much. We have twenty patients in the hospital and I have taken care of them alone besides going on with my study, so the days have been too short for me. There is a great deal of work to be done, but as long as I do not know the language I feel very helpless, although as nurse one can do much, even though not able to talk.

The hardest part of the nursing here is the caring for the patients on the floor after surgical operations, with nothing to put around them when their clothes need to be washed. Last Sunday we had a very pitiful case, in which it was impossible to leave the patient's clothing on him. I had to get two lengths of cloth and sew them together on my machine Sunday forenoon and wrap him up in it. I then got him into a clean room on the floor, with a little square piece of wood under his head I did what I could for him, dressed his wounds and gave him his medicine. The last thing in the evening I went in and found him quiet; when I got up in the morning they told me he was dead.

We had another pitiful case last Saturday. The man was insane and a Korean doctor had been consulted. The method of treatment employed was burning with hot irons everywhere over his body to let the devil out, as they think an evil spirit causes insanity. He had been suffering for two weeks from this treatment before they brought him here. He is now getting well.

I feel that the Lord has given me this place and I am so glad to be here to be used in His service. There are lots of trying things, but to know the Lord is helping us to carry the burdens makes them lighter and heaven seems more precious than ever before. Dr. Whiting and I spend a good deal of time together in prayer and Christ lets us feel the blessing. I thank the Lord every day for giving her to me as a co-worker. We talk our work over together and pray over it, so even what seems hard gives us blessings.

This week I expect to be called upon to take care of cholera patients, as it has now come to Seoul. The doctors have had meetings for several days to consult how they can do the most to prevent this scourge. The hospital will be closed for about two months, I think, and we will go over to the other end of the city where they have the cholera hospital. The government asked advice from the missionaries as to what steps to take and gave twenty thousand yen to be used for preventives. Already we have heard of several cases in which the victims have died in a few hours.

Surely He shall deliver thee from the noisome pestilence. Ps. 9 : 3.

HOME DEPARTMENT

PROGRAMME FOR NOVEMBER—SOUTH AMERICA.

Hymn.—"Jesus Saves."—17, Gospel Hymns No. 5.

Scripture.—Mal. 3: 1-7.

Prayer.

Roll Call.

Reading Minutes of Last Meeting.

Hymn.—"Stand Up for Jesus."—226, Gospel Hymns No. 5.

Subject for the Month.—"The Neglected Continent." (Opened by leader with map exercise, locating stations.)

Quiz on S. America. (Consisting of questions and answers, conducted by leader.)

COLOMBIA, BRAZIL, CHILE, } Have three ladies in three minutes each, or less, tell of their especial needs.

Résumé of our School Work in South America. (See W. W., Nov., '88; W. W., Nov., '89; W. W., Nov., '91; The Church, Nov., '94.)

Solo. (Or other selected music.)

Short Paper.—"What effect have the political disturbances in South America had on our Mission work?"

The Very Latest from the Field.—(Participated in by all.)

A Chain of Prayer.—(Especially remembering the work and workers.)

Business.

Hymn.—"Take My Life and Let it Be."—219, Gospel Hymns No. 5.

Tarkio, Mo. (*Mrs. Duncan*) *M. L. Brown.*

TRAINING FOR FOREIGN MISSION WORK.

MRS. JOHN L. STUART.

THE subject of systematic training for missionaries who are going to the foreign field is one that is now attracting attention from the boards of nearly all the different churches. Surely there is none deserving more careful consideration. An experience of more than twenty years on the foreign field has convinced me that much time is lost by new missionaries because of the lack of that preparation which might have been received before leaving the home land. For instance, some who are not habitual students lose time and find great difficulty in acquiring the language because they do not know how to apply themselves in a systematic way. Others again, get the language without much trouble, but do not know how to enter upon active work. In cases where the *beginner* is willing to be a *learner* and put himself under the tuition of one older in the work, content to fill the place of *assistant* until he can "go alone," there is not apt to be much loss of time in getting into work, though very much depends even here on his fitness for the various kinds of work into which he is initiated. But if he is without this paternal care on beginning his work, and either from inclination or misfortune has to start out on his own resources, he is constantly making mistakes from lack of knowledge, from doing things the wrong way or from trying different kinds of work. Might not much of this be avoided by a special course of training before going to the field, including suggestions from a more experienced hand as to methods of work?

Having settled the *importance* of this duty, the next point that comes up, is the kind of training needed. There is use for so many and varied kinds of knowledge on the foreign field, that one cannot have too great a "diversity of gifts" to satisfy all the demands that will be made upon him. There are some things, however, which may be em-

phasized as almost essentials for successful work. Of course *spiritual* qualifications are taken for granted in the case of one who feels the call to the foreign field, and stand high over all others. But there are some kinds of practical knowledge which seem almost necessary to the carrying out of high spiritual resolves.

First of all in importance is a *thorough acquaintance* with the Word of God, and the ability to explain its ordinary meaning. This is emphatically our *Book of Authority* in all things which we teach, and a great part of the foreign missionary's work is to guide and instruct the native Christians in their investigations into the Written Word. How can this be done in any satisfactory way unless the teacher has been himself carefully and thoroughly instructed?

Another important branch of knowledge is connected with medicine and the treatment of simple diseases, as well as experience in nursing the sick. It often happens that one is far away from a regular physician and has to depend on himself in cases of sickness occurring in his own household, to say nothing of the endless amount of good to be accomplished among the natives by a limited supply of simple remedies with the knowledge to use them judiciously. It often falls to the lot of a missionary to nurse those associated with him in the work through cases of severe and protracted illness, and a little experience or training in this line will save valuable lives to the work.

Of course to those who expect to engage in *teaching*, a reasonable amount of experience is almost a necessity and it hardly seems fair to take precious time on the field to get the experience which should be gained before leaving home.

In addition to what has been mentioned, any practical training in the way of manual work suited to the sphere of man or woman, will not come amiss. If one's lot is cast in the interior, far away from the ordinary source of supply, his ingenuity is taxed to the utmost in furnishing some of the most common things of life. In such cases there seems to be no kind of knowledge which does not come into play. In the line of housekeeping, for instance, a woman's quick wit and experience has saved her family much discomfort; and so it might be said of many other things.

Having thus emphasized the importance, and intimated the kinds of training for the foreign mission work, the next point is to decide *how* and *where* this can be obtained. In many cases a varied experience in the line of teaching, home mission, pastoral and medical work, nursing the sick, &c., makes a course in a training school unnecessary; but to the young man or woman fresh from home or college, whose contact with the lower classes is limited, and who has had no experience in home mission work, a year or two of training in these lines is worth far more than the time lost by the delay in getting to the field. For this purpose the establishment of regular training schools under competent instructors, is one of the most hopeful signs in the present policy and management of missions. They furnish the means for obtaining these advantages which fit one for the best work on the field, and by giving him an insight into what is expected of him, they enable him to decide as to his ability and fitness for the work. If one is mistaken as to his call to the foreign field, or is lacking in those qualifications which are most essential to successful work, this is very apt to be developed in a course of preparatory study and training. In this way he can be *tested* before going to the field, and the society spared the expense of outfit and transportation.

In England this special training is becoming more and more a requirement of the foreign mission boards, and in our own country there are now several excellent institutions of this kind under the control of denominational boards. Many are availing themselves of the advantages thus given, but would it not be well to make it obligatory on the part of all who offer themselves for the work, to get more or less of this testing and training before they are sent to the field? For ladies, especially, who have not previously been engaged in any regular work, this training would be invaluable and the benefit would work both ways. The wives of missionaries would realize the same benefits as the single ladies, as this previous preparation would enable them to utilize many moments of time in the midst of a busy household life.

As the work on the field develops and broadens, the very best material is needed in the workers to meet its requirements. So it does seem eminently wise and fitting that the best means should be employed to bring about this desirable result. So far as we can see there is no better way, humanly speaking, of producing efficient workers, than in giving them a thorough and practical training before they enter upon their life work.

TWO INCIDENTS FROM PRAA.

[An old man had rejected both the Gospel and the doctor's remedies.—EDITOR.]

Six days before he died he called all his relatives and went with them to make offerings to the idol. They took a large, cloth-made white elephant loaded inside with gifts for the priests—cloth, rice cakes, betel nut, native whiskey—spending on these all his earnings for a year past. The next day he was taken ill and before the end of the week he was gone.

One poor girl, fourteen years old, was forced by her father and mother to marry a man against her will. A month after, she put on her rings and her best clothes, shut the door of the house and, in the absence of others, took a large dose of opium. On the return of her mother, father and husband she was found insensible and soon died; no one making any attempt to help her, not even calling me, though she lived not a hundred feet away from our place. She was a nice little creature, liked by everybody. Such is the darkness we have come to expel by the Light.

W. A. Briggs.

FROM one of our missionaries on the field:

I most earnestly hope that no one will be sent here who has not had some experience in winning souls. No matter how qualified otherwise, a man or woman who has not been an earnest *personal* worker for the salvation of others at home will accomplish nothing among the heathen.

AFTER the gift of a Bible to the Empress Dowager of China, the Emperor sent to purchase "Just such a Bible as is sold to his people." He is now reading Luke's Gospel. This information comes through Professor Headland of the Peking University to *The Missions of the World*.

BITS FROM A PRESIDENT'S EXPERIENCE.

IN a small village society to which I belonged we tried to do away with all formality and to bring every one into service. After the opening exercises each one present was asked to read whatever she had found of interest on the subject of the month. The certainty that the request would be made and that the answering article, item or poem would be expected gave us a feeling of responsibility which spurred us to respond. Good meetings resulted and a blessing accompanied our work.

In a larger society the following plan was for years attended with success: Twelve ladies were appointed as a committee on programmes; two were assigned to each month. The programme prepared by the ladies selected for the task was put in the hands of the President on the Sunday previous to the meeting. The committee also secured other members of the society to aid in carrying out that which they had planned. For September we were apt to have the devotional hour and news from Japan, followed by a social, with tea and wafers or ice cream and cake provided by some member of the church or society. The room was made to look quite Japanese with screens, rugs and flowers.

The programmes were arranged with great care and secured a pleasing variety to the meetings, as the following examples will show: One committee distributed items written on maple leaves of autumn-tinted paper. Another served us with a dish of missionary salad, so adding the beauty of nature to the charm of the work. Still another gave us each the information on a world and a question sickle with which to reap it. No one felt burdened. Nothing was expensive except in loving thought and care. A committee served but once a year. In this society the President is only the executive officer, and until the programme is ready for use knows nothing of it, save that it must be on the subject of the month.

Now we are trying a new plan. A standing committee is appointed to make a skeleton programme for the year. They decide what the general outline of the meetings shall be—the monthly committees of two fill in the *minutiæ*.

Space fails me to tell how we have stirred up interest and raised money by penny-a-day mite boxes, by loaning a cent to any who would use it in trade for six months and by Praise Meetings.

These things have not all been done in one year—they are bits from the experience of seven years—nor have they been done by one person. We have been making personal responsibility our aim.

We are striving to let God use us; if we are willing He will do so. Let us hold nothing back from Christ. He wants the whole heart and that means the voice, ear, eye, foot and hand of the Christian.

Lexington, Ky. *Sue B. Scott.*

ITEMS FROM A "C. E." NOTE BOOK, BOSTON, '95.

MISS BELLE M. BRAIN.

"THOU shalt not steal." The Gospel don't belong to you. It belongs to God and to the world, and if you don't spread it you are stealing. *Rev. Edward M. Noyes.*

We owe it to our members to bring them into touch with this foreign missionary movement. No subject is so elevating, so uplifting, so inspiring, so lengthening, so broadening as this subject which occupied the life of Jesus Christ. *John R. Mott.*

Missionaries on the foreign field bring in three times as many converts every year as all the ministers here at home aided by Christian influence, workers and literature.

Robert E. Speer.

A missionary church is a prosperous church. Some years ago the Baptists split on missions. The missionary Baptists have been prospering and growing ever since, but God has been burying the anti-missionary Baptists just as fast as He could get their coffins made. *Robert E. Speer.*

Many dollars of missionary money leaked out of Christian Endeavorers' treasuries last year because they did not know where to send it, and the first man that came along and asked for it got it. Some time ago a scalawag was found living in good style in Asia Minor on funds furnished by a Christian Endeavor society in the United States. This society said, "We'll have our own enterprise and send out our own missionary." And so for several years they supported a rascal, because they were not willing to trust the noble men and women over them in missionary work. *Robert E. Speer.*

There is a difference between systematic and proportionate giving. A young man earned $10 a week and decided to give 50 cents a week to missions. He has given just this sum every week since, though now his weekly income is many times $10. This is systematic giving, but not proportionate giving. *Rev. Edw. M. Noyes.*

I was once sent to a church to raise money for missions. I made up my mind that that church ought not to give less than $100. But at the close of the Sunday evening service, after I had done my very best, the collection only amounted to $40. I felt pretty bad about it, but a nice little woman came up to me and said, "Oh! Mr. Puddefoot, your talk did me so much good! It made me feel so humble and so like giving to the Lord's work!" "Did it?" says I, "I am so glad I helped you." And inside me, I was saying, "Hallelujah! thank the Lord, I've done *some* good anyway."

The little woman went away and I found the pastor was laughing. "What are you laughing at?" I demanded. "Oh, I was just thinking how funny it was to see how that little woman took you in. Yesterday she went down town and bought an antique sideboard. She didn't need it, for she has three or four sideboards now, but she has a fancy for collecting old sideboards, and she saw one yesterday for only $40 and she bought it at once. Now to-night she put one dollar in the plate and sang with all her might, 'I love thy kingdom, Lord.' Then she came to tell you how much good your address had done her."

I tell you that woman had no right to spend forty dollars for a sideboard that she did not need and give one dollar to the Lord's work, and then sing, "I love thy kingdom, Lord;" and you Christian Endeavorers have no right to sing about how you love Jesus, unless you give at least two cents a week for missions.

Why, just imagine me next Christmas buying myself a $40 fur-lined overcoat (I have several good ones now) and buying Mary Ann (she's my wife) a $1.00 brooch, and Christmas morning going round the house singing at the top of my voice, "How I love Mary Ann! How I DO LOVE Mary Ann!!"

Don't sing any more unless you mean something by it. The idea of giving our wretched little nickels and then going round singing about how we love Jesus!

Rev. Wm. G. Puddefoot.

The best way to raise missionary money —Put your hand in your pocket, get a good grip on it, then raise it!

Miss Wishard.

From Danville, Ky. :

The "Gleaners' Band" was organized more than six years ago. It meets the first Saturday of the month in the primary Sunday-school room. The leader places great stress on regularity and punctuality in attendance. A prize is offered to those who attend the twelve meetings of the year. Only one meeting has been postponed during all these years. That was on the occasion of a special missionary meeting to which the children were invited. The vice-presidents are as faithful in their work for the society as the leader ; a careful preparation is made by the officers for each meeting, which lasts an hour. The first portion of the time is devoted to prayer, singing, and a talk from the leader on the monthly topic. A map is always ready on which the children can point out the country and stations. A secretary and treasurer are elected monthly and in advance. This is done that all may have a personal interest and take a part in the work.

The missionary alphabet is recited at each meeting, followed by a varied exercise. One week a question box on last month's theme, and at the next meeting an object lesson and story ; at other times curios from the field are brought for inspection. The last portion of the hour is spent in work ; towels and aprons are hemmed, iron holders are made, dolls are dressed ; and so on. Our five-year-old boys as well as girls join in this work, which is being done for a bazaar to be held on the Tuesday preceding Thanksgiving.

We try to have each member of the Band supplied with a copy of that excellent little missionary magazine, "Over Sea and Land." Each year we have given twenty-five dollars to Home and twenty-five dollars to Foreign missions, besides moneys given to other benevolent objects.

We also have a boys' Band, which was formed in order to hold the older boys. It is named for our Missionary, Rev. J. J. Lucas of Allahabad, India, who went from our town. The Lucas Band is under excellent leadership and shows increasing interest in the work. Some of the members will soon be men and will take their places in the business world thoroughly imbued with the thought that to be instrumental in saving souls is of more importance than the greatest business transactions, and in the rush and hurry of life they will ever remember Christ's command, "Go ye into all the world and preach the Gospel to every creature."

(*Mrs. N. K.*) *Fannie A. Tunis.*

From Germantown, Pa. :

After a quiet Sunday hour spent in the perusal of the September number of Woman's Work, I thought, what a sermon I had found. In the three articles on the Christian Endeavor Convention there is much spiritual enlightenment. A beautiful example is set forth in the determined consecrated life of Miss Mary K. Hesser. The tender devotion depicted in "A Japanese Grandmother" should strengthen us for further effort to regenerate the women of Japan. Such noble generosity as is exhibited by the Empress of Japan in connection with the Red Cross Society must spur us on to give the riches of the Gospel to her people. Courageous Christianity such as is displayed in the article "Christ First" helps us to stand fast in the faith. The work of our church in Yokohama is well described by Miss Case. Mr. Pierson's article on "Rest and Unrest" is applicable to the unevangelized at home as well as abroad. The short spicy letters from the different fields, the "Intercessions" requested for our missionary brothers and sisters, and their work the world over,—are they not all an inspiration to our zeal and prayers? Could any sermon have in it more themes, more food, more information, more help? Oh, that every woman, young and old, rich and poor, could read Woman's Work for Woman. I deem it a necessity as well as a pleasure to read it each month.

Miss J. F. Groves.

SINCE LAST MONTH.

Departures.

August 17.—From New York, Rev. E. W. McDowell, returning to Mosul, Turkey.

August 24.—From New York, returning to the Eastern Persia Mission, Miss Charlotte G. Montgomery.

From New York, to join the Western Persia Mission, Miss M. A. Demuth.

From New York returning to the Western Persia Mission, Rev. S. G. Wilson, Mrs. Wilson and two children.

August 26.—Rev. J. B. Dunlap, Mrs. Dunlap and two children returning to Siam.

J. H. Freeman, to join the Laos Mission.

J. W. McKean, M.D., Mrs. McKean and two children returning to Siam.

September 16.—Rev. W. Y. Jones, to join the West Japan Mission.

Rev. G. W. Marshall, to join the Canton, China, Mission.
Rev. E. P. Fisher, M.D., to join the Canton, China, Mission.

ARRIVALS.

August 1.—At California, from the Central China Mission, Mrs. Joseph Bailie and three children.
August 10.—At New York, from the Lodiana Misssion, Rev. E. P. Newton and Mrs. Newton.
August 27.—At New York, from the East Japan Mission, Rev. David Thompson, Mrs. Thompson and two daughters. Address, Wooster, Ohio.
September 6.—At New York, from Curityba, Brazil, Rev. T. J. Porter, Mrs. Porter and four children. Address, Allegheny, Pa.

To the Auxiliaries.

[For address of each headquarters and lists of officers see third page of cover.]

From Philadelphia.

Send all letters to 1334 Chestnut Street.
Directors' meeting first Tuesday of the month, and prayer meeting third Tuesday, in the Assembly Room, each commencing at 11 A. M. Visitors welcome.

REV. ROBERT MORRISON and family, Miss Mary Fullerton and Dr. Jessie R. Carleton will sail for India Sept. 28.

MISS MARY FULLERTON, who goes to the Furrukhabad Mission, will be remembered by many as a valued teacher at Woodstock School in that country while Mrs. Scott was its Principal. Her parents were for many years missionaries in that land, where her father laid down his life, and from which her mother returned a widow with six children. For eight years after leaving Woodstock, Miss Fullerton taught successfully in a private school in Philadelphia, while ministering also to her mother, whose failing health demanded sympathy and care. Mrs. Fullerton died April 8, 1895, and the daughter's service is now to be given to the women of the land of her birth and early life. She will be missed in the church and in the circle of friends who have been associated with her, but the path opening before her in India is one in which she will doubtless find great joy and rich reward.

DR. JESSIE CARLETON has filled her year at home with earnest study in preparation for further medical work and will sail for the field with glad anticipation of efficient service in the new Hospital that "means so much to the women of India," who are to be cared for and taught within its walls, and to the women of America whose thankful love it will commemorate.

Let us not fail to follow this company of honored and loved missionaries with prayerful interest and practical sympathy.

THE SILVER ANNIVERSARY SERIES.—There are many things in the experiences of our missionaries which they have usually no time to tell or the workers at home to hear. The 25th anniversary of our Society was made an occasion for the telling of some of these experiences, resulting in a large number of most interesting letters from missionaries. By the untiring efforts during the summer months of the historian of our twenty-five years of service, a series of leaflets have been compiled out of the extracts from these letters. The titles are as follows, the whole to be known as *The Silver Anniversary Series:*

"Japan as a Mission Field in 1895," "What Our Missionary Doctors Do," "Some Visits to Christless Homes," "How the Battle Goes," "Rays of Light," "A Story of Travel and Life at Dehra Doon, India," "Sowing and Reaping." Price of each 2 cts., 15 cts. per doz.

Lest the notices of our later publications may have been forgotten, we repeat them: "Hainan" (Question Book), "Life in Baranquilla," "Recipes for Mission Bands and J.C.E. Societies," 2 cts. each, 15 cts. per doz.; "Flash Lights on Persia," 3 cts., 30 cts. per doz.; "Secretaries of Literature," and "A Word to Treasurers," free.

In sending for leaflets address *Woman's Foreign Missionary Society, 1334 Chestnut street, Philadelphia, Pa.*, as less delay will be occasioned than by ordering through the officers.

Special attention is called to the editorial note on the *Year Book for 1896*. Send orders promptly.

The annual meeting in connection with the Synod of Baltimore will be held on Thursday morning, October 17th, in the First Church, Baltimore. The usual arrangements for railroad and those for entertainment will be perfected in due season. Miss Josephine M. Chester, Sec'y of Com.

From Chicago.

Meetings at Room 48 McCormick Block, 69 and 71 Dearborn Street, every Friday at 10 A.M. Visitors welcome.

SUNDAY, Dec. 15th, 1895. Twenty-five years since organization! The envelopes are ready for the Silver Jubilee offerings, and we have faith to believe that they will be very generally used. Think how the Lord has blessed us during this quarter of a century, and let the special thank offerings be given to Him.

We had the great pleasure of hearing from Miss Montgomery just prior to her return to Persia. Mrs. T. Spencer Ogden told us also of the "dear people" in her loved Africa at one of our meetings.

Later we had a delightful talk from Mrs.

Andrew Murray of *South* Africa, giving us a good insight into the work in that portion of the "Dark Continent," most especially of the Huguenot Seminaries, which have been organized and carried on by Mr. and Mrs. Murray; also of the extension of the work, and establishing of new schools in the interior by their students. She gave several exceedingly interesting illustrations showing the devotion of these Christian girls. She also stated that while the natives would be attacked by the fever, it was never so severe with them, nor were the effects so lasting, as with the English, Scotch or Americans. We were impressed with the thought, when listening to her words, that if the work continues to grow as it has been doing since they began, we cannot much longer call it the "Dark Continent" because of the dense heathenism, for the darkness is being rapidly turned to light.

Miss Jennie Sherman of Kolhapur, India, gave us pleasant words of our substitutes at that station.

IT is urged that the officers of all the auxiliary societies take unusual care to make the December meetings of special interest. The twenty-fifth anniversary of the organization of the Board falling on Sunday, the 15th, the meetings can be held on that day or on the usual day of meeting as is thought best by each society. Coming only ten days before Christmas, and Syria being the subject for the month, the leaders of the meetings will have material for preparing a most attractive programme. The prettily printed envelopes for the silver offerings are ready and can be obtained on application to the presbyterial secretaries.

We have heard of the great helpfulness of our "Pledge Cards," "that with them funds have doubled and trebled." These cards are free to our auxiliaries, except postage, one cent for 25 cards.

We have the new "Flash Lights on Persia," each 3 cts., 25 cts. per doz.; "Japan as a Mission Field in 1895," each 2 cts., 15 cts. per doz.; "What Do Missionary Doctors Do?" each 2 cts., 15 cts. per doz. Address W. P. B. M., Room 48 McCormick Block, 69 Dearborn street, Chicago, Ill.

From New York.

Prayer-meeting at 156 Fifth Ave., cor. of 20th St., the first Wednesday of each month at 10.30 A.M. Each other Wednesday there is a half-hour meeting for prayer and the reading of missionary letters, commencing at the same hour.

MISS BABBITT, as stated last month, returns to the foreign field this fall. She expects to sail from San Francisco for Japan about October first. Her station will probably be Yamagouchie.

We are sure that those who have listened to her appeals will follow her with earnest prayers for continued health and faithful service.

WE find it desirable to amplify somewhat what was said in our last number regarding Christian Endeavor Societies.

The *Junior* Societies are the especial field of the Women's Boards. It rests with us to see that none of these are without Missionary Committees. Their contributions should be sent to our presbyterial treasurers. Miss Denny's leaflet, to be obtained through presbyterial secretaries for young people, gives information as to the objects assigned to their care.

This is a large and important work and one requiring patience, persistency and tact. It is one, however, which appeals to us especially and exclusively. If *we* do not care for it probably none will.

The Senior Endeavor Societies, having at least a partial constituency of young men, are desired, unless other special and exceptional arrangements have been allowed, to send their contributions directly to the General Board. It is thought of high importance that the young men should be in close touch with the Assembly's Board, for to them in large degree must the Board look in future days for its strength.

Believing that conscientious adherence to systematic lines of labor results most successfully to the one great cause, we have called renewed attention to the arrangements agreed upon with the General Board.

OCTOBER, with its bracing air, hopeful outlook and recuperated energy. What shall it witness of prompt rally, wise plans and resolute devotion?

MISS HOLMES is expecting to be present at the synodical meeting in Kentucky, in October, and to spend that month in visiting the three presbyterial societies in that State.

Let us hope for a rich blessing upon these distant fellow workers.

NIAGARA Presbyterial Society has been having seasons of special prayer in reference to the effort to secure "an earned or saved dollar" from each of its members as a summer contribution, to be divided between Home Missions and the Foreign Mission Medical Fund.

There has been much activity within the borders of this presbytery, group meetings having been held during the summer, and the completion by its president of her tenth year of service was noted by an interesting out-of-doors gathering. "Workers together with Him" was the theme for remark.

AGAIN we have occasion for congratulation in the return of another valued and efficient officer—Mrs. Thos. Denny. She will be associated once more with Miss Denny, as special object secretary. Mission service, whether at home or abroad, is a power and a privilege which no one having once undertaken willingly relinquishes. If one is forced for a time to lay down, it is resumed, ever with fresh love and zeal. With ranks thus ably filled we enter joyfully upon another winter of work.

It is cause for gratitude that no missionary candidate duly appointed and within the limits of our responsibility has remained unprovided for.

At the beginning of the summer we knew not where to look for funds for one and now the three under appointment are to go.

The support of another who left a few months since has also been assumed as advance work by one of our loyal societies.

All this is the fruitage of prayer, effort and devotion.

Do we always remember that a *command* to possess all lands for Christ involves to the obedient a promise of its achievement? What a ring of cheer do we hear in God's word to Joshua, "Have not I *commanded* thee? Be strong and of a good courage."

Since last month we have added to our list of leaflets:

"Flash Lights on Persia," price 3 cts.

"Japan as a Mission Field in 1895," price 2 cts.

"What Our Missionary Doctors Do," price 2 cts.

From Northern New York.

At this writing we are looking forward with pleasant anticipations to our meeting in Gloversville Sept. 26. All the arrangements have been made and there is promise of a good meeting. We however ask that those of our members who are prevented from attending will join their prayers with ours that the meeting may be productive of great good.

We trust that the spirit of earnest consecration which was so manifest at the Annual Meeting will be carried into all the work of the winter.

There is much land yet to be possessed and there is need that we pray without ceasing for work and workers and for a missionary revival in all our churches, that many who are not of us now may be added to the number of those who daily pray for the coming of His Kingdom. "Not by might, nor by power, but by My Spirit saith the Lord of Hosts."

From St. Louis.

Meetings at 1516 Locust Street, first and third Tuesdays of every month. Visitors are welcome. Leaflets and missionary literature obtained by sending to 1516 Locust Street.

"Thine expectation shall not be cut off." No, it has been more than realized.

The Emergency Fund for the sending out of our new missionaries has now reached $6,800 and the Assembly's Board has cried, "Enough! Your missionaries may go!" Some are even now on their way. Are you following them with your prayers?

Miss Demuth of Park College spent a few hours in the city *en route* to her appointed field, Tabriz, Persia.

Miss Clark, our other Park College missionary, expects to visit us at "1516" before sailing.

The little farewell meeting with Miss Ghormly of Kansas will not soon be forgotten. It was raining torrents outside, but the "sunshine in the soul" of this bright young girl made the day not only "beautiful" to her, but to those of us who were fortunate enough to meet with her. As we joined with her in a little circle of prayer to some of us came the thought that the showers were only typical of the "showers of blessing" that would refresh a corner of the thirsty Laosland with the coming of the new worker.

It has been a sweet privilege, this meeting with our new missionaries and adding our benediction to the parting prayers of the dear home friends. Only a touch of hearts and hands, but we have been strengthened and cheered by the communication of their strong faith and courage.

We cannot refrain from expressing through the channel of Woman's Work our grateful appreciation of the valuable work the Missouri Synod's Committee on Foreign Missions has done in increasing the interest in foreign missions in this Synod and throughout our Southwest territory. Consecrated enthusiasm plus consecrated energy *tells*.

In the recent missionary campaign the committee and the Southwest Board have worked hand in hand, the latter receiving much of its inspiration to go forward through the kindly counsel and cheer of the chairman of the committee, Rev. C. B. McAfee.

Mr. Robert Speer is expected to be present at the meeting of the Synod of Missouri, held at Springfield this fall.

Christian Endeavorers, notice! Are you planning to attend this meeting! Mr. Speer will have a message for you.

Our visiting missionary, Miss Cort, will attend a Presbyterial Meeting at Las Vegas, New Mexico, and touch a few other points in that distant part of our territory before beginning her work in Kansas Presbyteries this fall.

From San Francisco.

Meetings 10 A.M. each Monday. Business meeting on the first Monday of each month. Executive Committee on each third Monday.

We desire to call attention to the above announcement, as some changes have been made. Please take notice. There will be a meeting each Monday, and remember, dear fellow workers, it is your meeting if you are within reach of it. If we cannot attend these precious meetings, let us not forget to pray at that hour in our homes for especial blessings and the outpouring of the Holy Spirit upon the work and

workers under our dear Occidental Board here and in other lands.

MRS. GEO. BROWN, Chairman of Publications, is now prepared to furnish the new leaflet on Mrs. Mary Hays Johnson, by Mrs. J. B. Stewart, Pasadena ; also contribution envelopes and mite boxes.

The literature is free, *except postage*. Do not fail to send for a supply, and do not forget to inclose postage.

MRS. E. V. ROBBINS has revised the interesting leaflet, "How Chinese Girls Come to the Home," and sketches of the little ones, quaint little Qui N'gun, Ah Lon, Isabel and David Solomon, are now ready.

"RECIPES for Mission Bands and J. C. E. Societies" is another new leaflet. We desire to *emphasize* these items with regard to the literature of the Occidental Board, and again urge all workers to be supplied. The literature has received special attention recently, and you do not know what a feast awaits you on *those shelves* at Headquarters.

THE Missionary Conferences in connection with the summer school at Cazadew are reported as intensely interesting and instructive, and the work of the Occidental Board in all of its departments was clearly and ably presented to those large audiences by our able representative, Mrs. L. A. Kelley.

INCREASED interest is reported as being felt in the Los Angeles Presbyterial Baby Band. It now numbers 21 members and has over $40 in the treasury. The reports from the schools under our Board are very encouraging. The Occidental School is filled to overflowing and reports 27 enrolled.

Friends of the schools should visit them oftener, and their visits will not only encourage the faithful teachers, but be a stimulus to themselves and lead them to more prayer and earnest effort for the good work being done.

ALL workers under the Occidental Board, and friends generally, far and wide, felt a special interest in the celebration of the twenty-fifth anniversary of the work of Dr. and Mrs. Condit among the Chinese on the Pacific Coast.

No one could look upon the large assemblage gathered in the Chinese Church on Stockton Street, composed of over four hundred men and hundreds of women and children, and listen to their Christian words and sweet songs, and not be moved to tears and say from the heart, "Praise the Lord for all He is permitting these, His servants, to do." The work among the Chinese on this coast is a great factor in the giving of the Gospel to China. "Thousands from that land will stand among the blood washed multitude, who will owe their salvation to missionary work among them in this land."

MEETINGS of Synods and Presbyteries are in progress, and active aggressive work for the remainder of the year is being planned for and pushed with zeal and enthusiasm by our efficient officers. May all these efforts be accompanied by the earnest prayers of every worker under the Board.

NEW AUXILIARIES AND BANDS.

MISSOURI.

Kansas City, 3d Presbyterian Church, Busy Bees.

NEW JERSEY.

Schooley's Mountain, Jr. C.E.

OHIO.

Troy, S.C.E.
Urbana, S.C.E.
West Carrollton, S.C.E.

PENNSYLVANIA.

Centreville, S.C.E.
Conshohocken, S.C.E.
Kent, Y. P. Miss'y Soc.
New Salem, S.C.E.

WEST VIRGINIA.

Fairmount, Little Light Bearers.
" McFarland Band.

Receipts of the Woman's Foreign Missionary Society of the Presbyterian Church from August 1, 1895.

[PRESBYTERIES IN SMALL CAPITALS.]

Gifts for the Silver Anniversary offering will be indicated by an (*) asterisk.

CARLISLE.—Mrs. McCarrell, Harrisburgh, Pa., 50.

CHILLICOTHE.—Bainbridge, 3; Chillicothe, 1st, 25; 3d, 7.95; Concord, 5.90; Greenfield, 14.05; Hillsboro, 25; Sycamore Valley Bd., 3.75; Marshall, 3; Mt. Pleasant, 5; North Fork, 5; Cheerful Givers Bd., 2.86 Pisgah, 11.30; So. Salem, 10; Washington, C.H., 10; Wilkesville, 5; Wilmington, 2, $138.81

HUNTINGDON.—Alexandria, 3; Hartslog Valley Bd., 3.60; L.L. Bearers, 25 cts.; Altoona, 2d, 21: 3d, 5.50, Y.L. Bd., 5; Broad Ave., 7, Boys' Brigade, 2, S.C.E., 1, S.C.E., Jr., 1; Bedford, 13; Bellefonte, 52.55; Birmingham, 5, S.C.E. Jr., 5; Clearfield, 16.55; Curwensville, King's Daughters, 5; Duncansville, 7, Willing Workers, 2.56; East Kishacoquillas, 6.50; Everett, S.C.E. Jr., 6; Huntingdon; 61; Lewistown, 138; Logan's Valley, "I Will Try" Bd., 2; S.C.E., 1, S.C.E. Jr., 1; Lost Creek, Carrier Doves (25*), 4.28; Lower Spruce Creek, 5; Martinsburg, 18.75; Mifflintown, 1.85, Y.L. Bd., 1.84: Mt. Union, 2.95; Osceola, 4.25; Petersburgh, 10; Juniata Bd.. 1; Philipsburg, 17.27, Y.P. Circle, 3; Arbutus Bd., 1; Pine Grove, 20.75; Shade Gap, 2; Sinking Creek, 5; Sinking Valley, 36; Gleaners Bd., 15; Spring Creek, 5; State College, 6.50; Tyrone, 59.10, Moore Bd., 5.11, Helpers, 1.60, J. R. Davies Bd., 2.50, S.C.E, 11.87; S.C.E. Jr., 50 cts.; Upper Tuscarora, four ladies, 6.10*; Warrior's Mark, 66.22, Acorn Club, 2.10; Winburn, 17.91, L.L. Bearers, 1, 706.86

PITTSBURGH AND ALLEGHENY.—Allegheny, 1st, 81.32; 2d, 16.50; North, 33.05; Bethany, S.C.E., 15; Bethel, T.O., 100 Y.P.S., 5; Chartiers, S.C.E., 10; Clifton, 1.65; Coraopolis, 34.92; Crafton, 7; Glenshaw, 6; Hoboken, Y.L. Bd., 15; Homestead, 28.50; Ingram, S.C.E., 18.25*, Lebanon, 50, S.C.E., 10: McDonald, 9.26; McKees Rocks, 6.25; Oakdale, 2.65*, McJunkin Bd. (Girls), 30, McJunkin Bd. (Boys), 25; Pittsburgh, Bellefield (1*). 19; East Liberty. 159.25, L.L. Bearers, 5.50, Earnest Workers, 48, Golden Rule Bd., 11, Henry Bd., 12; Highland, 5, N.C.A. Bd., 20; Homewood, 3.43, Jewels, 3, S.C.E., 2.51; Lawrenceville, 15; Park Ave., 11.35, Sunbeam Bd., 16, L.L. Bearers, 1.25; Pt. Breeze, "Begin Well" Bd., 1.78; Shady Side, 1*; Tabernacle, 7.90; Sewickley, 38.46, Y.L. Bd., 10.40; Tarentum, 15.75; Wilkinsburg, 10; cash balance last year, 1.99, 924.92

WASHINGTON.—Opportunity Circle, 10

WEST JERSEY.—Bridgeport, 1st, 14.42; Camden, 1st, 20.54, Willing Workers Bd., 16; Camden, 2d, Old Chapel Bd., 30; Clayton, S.C.E., 5; Cold Spring, 7.50. 93.46

MISCELLANEOUS.—A friend, 5, "H. N.," 3, M. M. Morrison, 35, Mrs. T. X. Orr, 5, 48

Total for August, 1895, $1,972.05
Total since May 1, 1895, $14,584.62

MRS. JULIA M. FISHBURN, *Treas.*,
Sept. 1, 1895. 1334 Chestnut St., Philadelphia, Pa.

Receipts of the Woman's Presbyterian Board of Missions of the Northwest to August 20, 1895.

BLACK HILLS.—Rapid City, C.E., $12.50
BLOOMINGTON.—Bloomington, 1st, 5; 2nd, C.E., Jr., 1.67; Champaign, Charles Gunn and wife, 12.50; Clinton, Willing Workers, 5; Danville, 10; Normal, Y.L.S., 5; Cheerful Givers, 10, C.E., 5; Onarga, 7; Philo, Jr. C.E., 4; Rossville, 3.90, Jr. C.E., 25 cts.; Waynesville, 5, 74.32
CHICAGO.—Chicago, 4th, 44.45, C.E., 11; 8th, C.E., 10; Ch. of the Covenant, 5 33; Hyde Park, 27.05, Jr. C.E., 15; Jefferson Park Ch., C.E., 30; E. Wheatland, Du Page Ch., Rev. O. D. Covert's little son, 35; Evanston, Interior sub. rebate, 1; S. Evanston, 10; Hinsdale, Mrs. E. C. Linsley, 1; Lake Forest, Y.P.S., 5.93, Steady Streams, 13.25, Mrs. D. K. Pearsons, 500; Anon, 50 cts., 709.51
COUNCIL BLUFFS.—Audubon, 5; Greenfield, 5; Logan, 5; Menlo, 10.50; Woodbine, 9.50, 35.00
CRAWFORDSVILLE.—Beulah Cb., 25.00
DENVER.—Brighton, 2.50; Denver, First Av. Ch., 2.50, Bd. No. 16, 3; Highland Park, 2.50, 10.50
DETROIT.—Detroit, 1st, a friend, 1; Central Ch., C.E., 17.34; Immanuel Ch., 10; Trumbull Av. Ch., 11; Holly, 17.65; Howell, 10; Milford, 10.05, Y.L.S., 3; Milan, 8.88; South Lyon, 33.26; White Lake, 5; Ypsilanti, 228, 355.18
FT. DODGE.—Carroll, 10; Dana, 5.50; Jefferson, 3.50, S.S., 3; Livermore, 60 cts.; Spirit Lake, 11.64, 34.24
FREEPORT.—Argyle, Willow Creek Church., 26.05; Freeport, 1st, 24.10; Circle, 5; South Church, 7.75; Middle Creek Ch., 128.51; Rockford, Westminster Ch., 5.60, Rev. Meade Holmes, 100, 297.01
GREAT FALLS.—Great Falls, 9.15, Willing Workers, 55 cts., 9.70
IOWA.—Fairfield, 25; Keokuk, 10.25; Libertyville, 2.75; Mediapolis, 13.50; Mt. Pleasant, 15; Ottumwa, 10, 76.50
IOWA CITY.—Columbus Junction, 90 cts.; Davenport, 1st 22.50, Y.L.S., 10; 2nd, Y.L.S., 2.50; Iowa City, 26.85; Tipton, 27.20; Scott Ch., 2.12; Washington, 22.98; W. Liberty, 4.76; Williamsburg, 6.50; Red Oak Grove, 2.50; Pbyl. off., 3.50, S.O., 5.55, 137.86
LA CROSSE.—La Crosse, 9.13; Neillsville, 2, 11.13
LANSING.—Homer, 8.97, Happy Bd., 5; Lansing, 1st, 7.28, Franklin St. Ch, C.E., 2.14; Parma, 5; Stockbridge, C.E., 4, 32.39
MATTOON.—Pana, 11.80; Paris, 10, 21.80
MINNEAPOLIS.—Minneapolis, Westm'r Ch., 35.80; a friend, 10, Pbyl. J.O., 21.70, 67.50
OTTAWA.—Aux Sable, 10.43; Aurora, C.E., 11.10; Mendota, 9; Sandwich, Jr. C.E., 4.70; Waltham, 5, 40.23
ST. CLOUD.—Litchfield, King's Daughters, 25.00
ST. PAUL.—St. Paul, 1st, 10, Central Ch., 25, House of Hope, 34, Adult Bible Cl., 15, C E., 10, 94.00
SCHUYLER.—Macomb, Miss Sara J. Park, 20; Mt. Sterling, Cheerful Givers, 25, 45.00
S. DAKOTA.—Olive C.E., 2.50; Parker, Jr., C.E., 7.05; Parkston, 1.66, 11.21
WATERLOO.—Green, 4; Grundy Center, 30, 34.00
WINONA.—Chatfield, 5.25; Owatonna, 12.50; Rochester, Mrs. Geo. Ainslie, 3; Winona, 5, 25.75
MISCELLANEOUS.—Miss Floretta Shields, 4.50; by sale of a Brief Record, 60 cts, 5.10

Total for month, $2,207.43
Total since April 20, $10,669.93

MRS. C. B. FARWELL, *Treas.*,
Chicago, August 20, 1895. Room 48, McCormick Block.

Receipts of the Women's Board of Foreign Missions of the Presbyterian Church for August, 1895.

Jubilee offerings are in addition to other reported gifts and will be indicated by an (*) asterisk.

BROOKLYN.—Brooklyn, Ainslie St., 11.67; Bethany, 9.33; City Park Cbapel, 4.99 (40 cts.*), Cheerful Givers, 11.73, Woman's Prayer Meeting, 1.60; Greene Ave., 4. 8; Lafayette Ave., 79.42; Mem'l, 24.52, Self Denial, 5.78, Ross St., Temple Builders, 1; 2d, Y.L.S., 1; Throop Ave., 42.18, Girls' Bd., 14.59, S.S. Soc., *special*, 25; Trinity, 3.45; Westm'r, Y.L. Guild, 4; Stapleton, S. I., 1st, 20.42, $265.16
HUDSON.—Hopewell Ch., 20.00
NEW YORK.—New York, Faith, Jr. C.E., 5; 1st, C.E., 1; 1st Union, 40; Fourth Ave., 77; Harlem, 25; Olivet Chapel, Shining Light Cir., 15; Park, 72, Seekers for Pearls, 27, S.S., 26; Thirteenth St., 15; University Place, *freight*, 8; Westm'r, 41; Mrs. Rossiter's Class, 30; Earnings of a little girl, 5, 396.00
NIAGARA.—Albion, 17.50; Lewiston, 6.75; Lockport, 2d., 10; Niagara Falls, 12; North Tonawanda, 6.95; Wrights Corners, 3.11, 56.31
UTICA.—Rome, 85; Utica, Bethany, 35; 1st, *freight*, 9.25, one member, 25; Mem'l, S.S., 50, 204.25
WESTCHESTER.—New Rochelle, 2d, 18.75; Pelham Manor, 12.50; Sing Sing, 30, 61.25
MISCELLANEOUS.—A friend, 1; Brooklyn, N. Y., Westm'r, 50; Kensington, Ct., Miss M. R. Minor, 6; New York, Mrs. C. F. Hunter, 50; Rochester, N. Y., 2, 109.00

Total, $1,111.97
Total since April 1st, 1895, $11,799.75

MRS. C. P. HARTT, *Treas.*,
156 Fifth Ave., New York City.
MRS. HALSEY L. WOOD, *Asst. Treas.*,
349 Lenox Ave., New York City.

Error in report for July: Westchester Presbytery, Peekskill, 1st. 115, should read: Peekskill, 1st, 100; and Yonkers, 1st, 35, sbould read: Yonkers, 1st, 50.

Receipts of the Woman's Presbyterian Board of Foreign Missions of the Southwest for the Month Ending August 24, 1895.

CIMARRON.—Ardmore, 2; Purcell, 2, $4.00
EMPORIA.—Burlingame, 2 Council Grove, C.E., 7.50; El Dorado, 4.34; Lyndon, C.E., 11; Madison, 7.75; Mulvane, 2.10; New Salem, 2.75; Newton, 8; Peabody, 8; Waverly, 10; Wellington, 12.98; Wichita, 1st, 4.10, C.E., 9.15, 89.67
KANSAS CITY.—Kansas City, 1st, 10; 2d, Aid S., 5; Nevada, 10; Warrensburg, 10, 35.00
LARNED.—Kingman, 1st, 5, 5.00
N. TEXAS.—Denison, 1st, 5, 5.00
OKLAHOMA.—Guthrie, 2, 2.00
OZARK.—Monett, 5, 5.00
PLATTE.—Cameron, 10; Chillicothe, 10; Graham, Aid S., 10; Maryville, 34.30; New Hampton, 10; New Point, 10; Savannah, 10; St. Joseph, Westminster, 10, Tarkio, 11.50, Mary Palmer Bd, 10, 125.80
SOLOMON.—Abilene, 6; Beloit, C.E., 11.60, Beloit, 9; Delphos, 4.50; Minneapolis, 13.75; Salina, 5; Solomon, 4, C.E., 1.75; Presbyterial, 20, 75.60
ST. LOUIS.—St. Louis, 1st, 25.90; Glasgow, Ave., 10; Lafayette Park, 63.53, C.E., 10; Washington and Compton, Circle B, 40; West, 10; ———, 10, 169.43
TOPEKA.—Kansas City, Grandview Park, 10; Leavenworth, 1st, 36, C.E., 10; Oskaloosa, C.E., 8; Topeka, 1st, S.S., 19.79; Westminster, 10, 93.79
TRINITY.—Dallas, 12.50 12.50
MISCELLANEOUS.—Osawatomie Asylum, C.E., 21.60, 21 60

Total for month, $644.39
Total to date, $3,016.32
Emergency Fund to date, $1,147.85

(MISS) JENNIE MCGINTIE, *Treas.*,
St. Louis, Mo., August 24, 1895. 4201A Page Ave.

Receipts of the Woman's Occidental Board of Foreign Missions to August 26th, 1895.

BENICIA.—Fort Bragg, Y.P.S.C.E., $5.00
SAN JOSE.—Los Gatos, 10, Y.P.S.C.E., 5; San Jose, 2d, Young Ladies' M. Soc., 10; Santa Cruz, Y.P.S.C.E., 1.90; Skyland, Y.P.S.C.E., 5, 31.90
STOCKTON.—Modesto, 1.50; Oakdale, 7, 8.50
MISCELLANEOUS.—Board rec'd at "Home," 160; Friends, 20; Chinese Congregational Brethren, 62.75; Contribution Box, 10.60, 253.35

Total for the montb, $298.75
Total since March 25, 1895, $1,633.14

MRS. E. G. DENNISTON, *Treas.*,
920 Sacramento St., San Francisco, Calif.
August 26, 1895.